Geo. Gibson
Solomon Cosper
Ezekiel Gibson
Jno. Speights
Lucas Allen
Jacob Fulgham
Major Crook
Stephen Williams
Daniel Simpson

Form of church letter.

Under the Association we testify a
desire in Christian fellowship & for-
-fering the bonds of the Association.—

W. P. Bidle

Co

MINUTES of the NEUSE BAPTIST ASSOCIATION.

Holden at BEAR-MARSH MEETING-HOUSE, *Duplin* county, *North-Carolina*, OCTOBER, 1794.

SATURDAY, OCTOBER 25, 1794.

1. THE introductory sermon was preached, agreeable to appointment, by brother JOSHUA BARNES, from Job, XXVIII. 20.—*Whence then cometh wisdom, and where is the place of understanding?*

2. After divine service, proceeded to business.—Col. NATHAN BRYAN was chosen *Moderator*, and brother NEDHAM WHITFIELD, *Clerk*.

3. Brother FRANCIS OLIVER, was appointed assistant *clerk*.

4. Brother *Lemuel Burkett* and brother *Martin Ross*, from our sister Kehukee Association, being present were invited to a seat.

5. Brother *Nathan Bryan*, being absent, brother *Burkett* is requested to supply his place, as *Moderator*, in his absence.

6. Letters from twenty five churches were read, and the names of the delegates enrolled, viz.

N. B. Pastors of churches, and other ordained licensed Preachers, are in CAPITALS; those marked thus*, were not present. Unordained Preachers, are in *Italicks*. From the Churches marked thus†, we received no intelligence. Dashes—denote no Pastors. The figures in the last column express the sums contributed from the Churches to the Association fund, allowing ten shillings to the dollar for all sums received in hard money.

Churches.	*Ministers and Delegates.*	*Baptized.*	*Received by letter.*	*Dismissed by letter.*	*Ex. com.*	*Deceased.*	*Numbers.*	£.	s.	d.
1. Bear-Creek,	LEWIS WHITFIELD, ISAAC TOTVINE.	—	—	—	1	1	53	15	0	
2. Bear-Marsh,	FRANCIS OLIVER, Needham Whitfield.	8	2	—	—	—	118	15	0	
3. †Black-Creek,		—	—	—	—	—	31			
4. Bladen and New-Hanover,	WILLIAM COOPER*, John Toler, John Cashwell.	11	—	—	—	2	109	10	0	
5. †Cumberland & Sampson,	WILLIAM TAYLOR*.									
6. Craven Swift-Creek,	WILLIAM PHIPPS*, William Wherry, Caleb Willes.	8	3	—	4	4	51	10	0	
7. Coor-Creek,	William B. Fonveille, John Beasly.	6	—	1	1	—	48	10	0	
8. †Durhams-Creek,										
9. Gooie-Creek,	JAMES BRINSON*, James Brinson, jun. Francis Vendrick.	1	1	—	1	1	80			
10. Hadnot's-Creek,	JAMES SANDERS*, George West.	—	2	9	4	1	27	4	0	
11. Franklin,	John Rice, William Dunn.	—	2	—	4	1	45	10	0	
12. Johnson Swift Creek,	JOHN MOORE, Mark Myat.	9	—	—	1	6	115	10	0	
13. Johnston Rocky-Spring,	JOHN GULLY*, Jesse Brown, Nathan Gully.	6	—	—	—	—	14	10	0	
14. Lockwoods-Folly,	ABRAM BAKER*, Robert Daniel.	—	4	—	1	—	27	5	0	
15. Little Contentney,	Absalom Price, Britain Moore.	1	1	3	2	—	57	8	0	
16. Muddy-Creek,	JOB THIGPIN, William Farrier.	—	—	—	1	—	4	7	0	
17. Mill-Creek,	Nathaniel Thornton*, William Farmer.	2	—	2	3	2	83	10	0	
18. Naughunty,	JOHN THOMPSON, *William Taylor.*	1	—	2	—	—	41	5	0	
19. New-Port,	JOHN M'KEAN*, *William Garner.*	4	—	—	—	—	48	5	0	
20 New-River,	ROBERT NIXON*, Col. Daniel Yeates.	5	—	—	1	3	124	10	0	
21. North-River,	ROBERT SIMPSON.	5	—	—	2	1	49	10		
	Carried forward.	97	15	17	30	22	1140	17		

Churches	Miniſters and Delegates.	Baptized.	Received by letter.	Diſmiſſed by letter.	Excom.	Deceaſed.	Numbers.	£	ſ	d
	Brought forward.	67	15	17	26	22	1146	7	14	0
22. Red-Banks,	JOHN VINSON, NOAH TISON*,	2	1	4	4	3	76		15	0
23. Robeſon-County,	JACOB TARVER, Iſham Pitman.	2	3	3	1	1	84		5	0
24. Sampſon, Rowan,	FLEET COOPER, Eſq*. *Lewis Caudel,* Joſhua Sikes.	12	2	5	2	3	141		9	0
25. Town-Creek,	JOSHUA BARNES, Charles Stringer.	—	—	—	3	—	51		15	0
26. Toſniot,	REUBEN HAYS*, Francis Winſtead.	—	—	—	—	—	34		5	0
27. Trent,	JOHN DILLAHUNTY, Col. Nathan Bryan.	12	1	1	—	1	85		10	0
28. Wake Croſs-Roads,	ZADOCK BELL*, Frederick Fort, John Fort.	1	—	—	—	—	46		10	0
	TOTAL.	96	22	30	36	30	1663	11	3	0

7. A correſponding letter from our ſiſter Kehukee Aſſociation was received and read.

8. A church in *Johnſton* county (Rocky-Spring) under the Paſtoral care of *John Gully* petitioned by letter and delegates for admiſſion into this Aſſociation: on examination finding them to be orthodox and orderly, they were received.

9 Brother *Lewis Whitfield* and brother *William Brice Fonvielle*, are appointed to receive the contributions from the ſeveral churches to the Aſſociation fund.

10. Brother *Francis Oliver* and brother *Lewis Whitfield* are appointed to prepare a letter of correſpondence, to the next Kehukee Aſſociation.

11. Brother *Lemuel Burkett*, brother *Martin Roſs* and brother *Needham Whitfield*, are appointed a committee, to reviſe (if need be) the *Conſtitution* or form of *Government* and *Decorum*, which formerly belonged to the United Baptiſt Aſſociation: and prepare the ſame ſuitable to the preſent Aſſociation.

12. Brother *Burkett* and bro. *Roſs* are appointed to preach to-morrow, and divine ſervice to begin at 10 o'clock A. M.

13. Brother *Burkett*, brother *Roſs* and brother *Barnes*, are appointed to reviſe the circular letter.

14. Adjourned to Monday morning nine o'clock.

MONDAY, OCTOBER 27, 1794.

Met according to adjournment.

15. The *Moderator* appeared and took his ſeat.

16. On motion made by brother *Barnes*, and ſeconded by brother *Burkett*, that Mr. *Robeſon*, a *Preſbyterian Clergyman* be invited to a ſeat in this Aſſociation, who came forward and took one accordingly.

17. Brother *Burkett* from the committee, to reviſe and regulate a *Conſtitution* or form of *Government* and *Decorum*, for this Aſſociation, made report: which was read and received.

18. Received ſeven copies of the *Minutes* of our ſiſter Kehukee Aſſociation, for the year 1794. One of which was read.

19. The *Minutes* of the Virginia Portſmouth Aſſociation, holden at Black-Water, May 1794, were read.

20. A requeſt from the church in Craven county reſpecting ſuſpending diſorderly members, was taken into conſideration:

Reſolved, that the ſeveral churches in this Union take the ſame under their conſideration, by the next Aſſociation.

21. Brother *Lewis Whitfield* and brother *Fonvielle* are appointed to make the neceſſary allowances, to the delegates who attended the laſt Kehukee Aſſociation.

22. Brother *Burkett* from the committee appointed to reviſe the circular letter, preſented the ſame: read and received.

23. Brother *Needham Whitfield* is appointed treaſurer for this Aſſociation.

24. *Reſolved*, that the ſecond *Monday* in *November* next be kept as a day of *public faſting, humiliation*, and *prayer* to Almighty God, to invoke his infinite Majeſty, to avert the impending ſtorm which hangs over a guilty nation.

25. *Reſolved*, that the Saturday before the fourth Sundays in every month, be appointed a day for *prayer meetings*, throughout the churches; wherein all the members of the reſpective churches are requeſted to meet, at their meeting houſes, or places of worſhip, and there for each of them, as far as time will admit, to make earneſt prayer and ſupplication to God, for a *revival of religion* amongſt us.

26. Brother *Lewis Whitfield* from the committees, to receive the contributions and make allowances: reported as follows.

Received from twenty three churches,	£. 11 : 3 : 0	
do. One half of the ſum from the treaſury of Kehukee Aſſociation.	5 : 17 : 6	
		17 : 0 : 6
Paid to brother *Oliver* for nine days travelling to and from the Kehukee Aſſociation and his expences.	£. 4 : 16	
Paid to brother *Barnes* for 4 days, do. and do.	2 : ———	6 : 16
Leaves now remaining in the fund.		——— £. 10 : 4 : 6.

Dismiſſed, by our ſiſter Aſſociation our well beloved brethren in the miniſtry *Charles Hines* and *William Goodman*

28. *Resolved*, that the several churches in this Union, make known to the next Association, the days and places of their *yearly meetings*.

29. Brother *Lewis Whitfield* and brother *John Thompson*, are appointed delegates, to the next Kehukee Association.

30. *Resolved*, that this Association be known by the name of *The Neuse Baptist Association*.

31. *Resolved*, that the next Association be holden, at brother *Barnes'* meeting house, on Little Contentney, in *Glasgow* county, and that it be the Saturday before the second Sunday in October 1795.

32. Brother *John Dillahunty* is appointed to preach the Introductory Sermon; but on failure, brother *John Moore*, in his stead.

33. We are informed, that part of the church on Swift creek, in Johnston county, lies under censure of *Armenianism*: *Resolved*, that brother *Barnes*, brother *Oliver* and brother *Lewis Whitfield*, be requested to attend that church, and enquire in the state and standing of the same, (with tenderness) and make report to the next Association.

34. Brother *Lewis Whitfield* and brother *Needham Whitfield*, are appointed to write the circular letter, for the next year on *Justification*.

35. Brother *Needham Whitfield* is requested, to prepare the *Minutes* of this Association, with the *Constitution* and *Decorum* for the press; have 300 copies printed, and distribute the same to the several churches in this union, and to as many of our Sister Associations as he conveniently can.

The CONSTITUTION or FORM of GOVERNMENT of the NEUSE BAPTIST ASSOCIATION.

FROM a long series of experience we, the churches of Jesus Christ, being regularly baptized upon the profession of our faith in Christ, are convinced of the necessity of a combination of churches, in order to perpetrate an union and communion amongst us, and preserve and maintain a correspondence with each other in our union:—We therefore propose to maintain and keep the orders and rules of an Association, according to the following plan or form of government.

Art. I. The Association shall be composed of members chosen by the different churches in our union, and duly sent to represent them in the Association; who shall be members whom they judge best qualified for that purpose, and producing letters from their respective churches, certifying their appointment, shall be entitled to a seat.

Art. II. In the letters from the different churches, shall be expressed, their number in full fellowship, those baptized, received by letter, dismissed, excommunicated, and dead since the last association.

Art. III. The members thus chosen and convened, shall have no power to lord it over God's heritage; nor shall they have any clerical power over the churches; nor shall they infringe any of the internal rights of any church in the union.

Art. IV. The Association, when convened, shall be governed and ruled by a regular and proper decorum.

Art. V. The association shall have a Moderator and Clerk, who shall be chosen by the suffrage of the members present.

Art. VI. New churches may be admitted into this union, by petition by letter and Delegates, and upon examination (if found orthodox and orderly) shall be received by the Association, and manifested by the Moderator giving the Delegate the right hand of fellowship.

Art. VII. Every church in the union shall be entitled to a representation in the Association, but shall have only two members from each church.

Art. VIII. Every query presented by any member, in the association, shall be twice read: And before it be debated, the Moderator shall put it to vote, and if there be a majority for its being debated, it shall be taken into consideration, and be deliberated; but if there be a majority against it, it shall be withdrawn.

Art. IX. Every motion made and seconded, shall come under the consideration of the Association, except it be withdrawn by the member who made it.

Art. X. The Association shall endeavour to furnish the churches with the Minutes of the Associations. The best method for effecting that purpose shall be at the discretion of the future Associations.

Art. XI. We think it absolutely necessary that we should have an Association fund, for defraying the expences of the same, for the raising and supporting of which, we think it the duty of each church in the union, to contribute voluntarily, such sums as they shall think proper, and send by the hands of their delegates, to the Association, and those monies thus contributed by the churches, and received by the Association, shall be deposited in the hands of a Treasurer by the Association, who shall be accountable to the Association for all monies by him received, and paid out according to the direction of the Association.

Art. XII. The Minutes of the Association when printed shall be regularly filed by the Clerk, and the book by him shall be kept for the use of the association, and he shall endeavor to have said book present at each Association.

Art. XIII. The Minutes of the Association shall be read (and corrected if need be) and signed by the Moderator and Clerk before the Association rises.

Art. XIV. Amendments to this plan or form of Government may be made at any time by a majority of the union, when they may deem it necessary.

Art. XV. The Association shall have power

1. To provide for the general union of the churches.
2. To preserve inviolably a chain of communion amongst the churches.
3. To give the churches all necessary advice in matters of difficulty.
4. To enquire into the case why the churches fail to represent themselves at any time in the Association.
5. To appropriate those monies by the churches contributed, for an Association fund, to any purpose they may think proper.
6. To appoint any member or members, by and with his or their consent, to transact any business which they may see necessary.
7. The Association shall have power to withdraw from any church in this union, which shall violate the rules of this Association, or deviate from the orthodox principles of religion.
8. To admit any of the distant brethren in the Ministry, as assistants, who may be present at the time of their sitting, whom they shall judge necessary.
9. The Association shall have power to adjourn themselves to any future time or place they may think most convenient to the churches in the union.

RULES OF DECORUM.

1. The Association shall be opened and closed by prayer.
2. A Moderator and Clerk shall be chosen by the suffrage of the members present.
3. Only one person shall speak at a time, who shall rise from his seat and address the Moderator when he is about to make his speech.
4. The person thus speaking shall not be interrupted in his speech by any except the Moderator, till he is done speaking.
5. He shall strictly adhere to the subject, and in no wise reflect on the person who spoke before; so as to make remarkings or imperfections, but shall fairly state the case and matter as near as he can, so as to convey his light or ideas.
6. No person shall abruptly break off, or absent himself from the Association, without liberty obtained from it.
7. No person shall rise and speak more than three times to one subject without liberty from the Association.
8. No member of the Association shall have liberty of laughing during the sitting of the same, nor whispering speech.
9. No member of the Association shall address another in any other terms or appellatives but the title of brother.

10. The Moderator shall not interrupt any member in, or prohibit him from speaking, till he gives his light on the subject, except he break the rules of this Decorum.

11. The names of the several members of the Association shall be enrolled by the clerk, and called over as often as the Association requires.

12. The Moderator shall be the last person who shall speak to the subject, who may give his opinion, if he please, before he puts the matter to a vote; but shall have no vote himself, unless the Association be equally divided.

13. That any member who shall willingly and knowingly break any of these rules, shall be reproved by the Association as they shall think proper.

CIRCULAR LETTER.

THE ELDERS and MESSENGERS of the several CHURCHES met in ASSOCIATION at Bear Marsh meeting-house, Duplin county, North-Carolina, October 1794.

To the churches in union with this association, send greeting.

According to the course of our order, the subject of our CIRCULAR LETTER this year, is the DUTY of DEACONS.

DEARLY BELOVED BRETHREN,

IN the course of an indulgent providence we are favoured with another annual interview, by which we are made acquainted with the circumstances of the several churches in our union; we have also had accounts from several of our sister associations, and other places, which for the most part bring no very agreeable intelligence (tho', blessed be God, the redeemer's kingdom flourishes in some parts) the letters from most of the churches in our connection, as well as tho'e from other parts complain of great coldness in religion; we make no doubt, but that all the true travellers to Zion, long to see a revival of vital religion, and to hear the voice of the Turtle in the land; we think there is nothing more conducible to this desirable end, than for the saints to know, and do their duty to God and each other.

And you may remember, beloved, that some of our former letters have been written for that end.

First. You have had the duty of church members to each other.

Secondly. The duty of members to their ministers.

Thirdly. The duty of ministers to their churches.

And these or part of them, depend much upon the wisdom and fidelity of Deacons. Now according to the appointment of our last association, our present subject is the "*Duty of Deacons.*"

In d prourfing on which we shall conhuer the following things.

First. Their call. *Secondly.* Their qualifications. *Thirdly.* Their duty in office and. *Fourthly.* Their reward.

First. Their call, and this we have Acts VI. 1. 2. 3. *And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, it is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the holy Ghost and wisdom, whom we may appoint over this business.*

Secondly. Their qual fications: they are to be men of honest report, full of the Holy Ghost and wisdom 1. Timo. III. 8. 9. 10. 11. 12. *Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children, and their own houses well.*

Thirdly. Their duty in office. And this is Acts VI. 2. to *serve tables* And these we conceive to be three.

First, the table of the Lord, they are to see that the elements of bread and wine, used in the holy communion, be provided in due order as often as the church have opportunity to shew forth the Lord's death till he come

Secondly. The minister's table, first the minister of the church to which they belong. Luke X. 7. For the labourer is worthy of his hire. 1. Cor. IX. 9. *Thou shalt not muzzel the mouth of the ox that treadeth out the corn*, which ought to be supplied well, because he is to be given to hospitality: and he that goeth a warfare should not be entangled with the things of this world. And secondly the travelling ministers, which labour for the good of the Lord's people, ought to be remembered out of the church's stock, 1. Cor. IX. 14. *Even so hath the lord ordained that they which preach the gospel should live of the gospel.*

Thirdly. The table of the poor. Acts VI. 1. *Widows* and other poor saints, who have lived in the duties of religion and are well reported of for good works, and have neither children nor nephews to relieve them, ought to be partakers of the church's good things. James II. 15. *If a brother or sister be naked, and destitute of daily food*; you are not to say unto them, 16. *Depart in peace, be you warmed and filled, notwithstanding ye give them not those things, which are needful to the body.* But in the primitive times the disciples dealt together, Acts IV. 32. and *had all things common.* 34. *Neither was there any among them that lacked for as many as were possessors of lands or houses, sold them, and brought the prices of the things that were sold,* 35 *And laid them down at the apostle's feet: and distribution was made unto every man according as he had need*; so that the Deacons had only to distribute the church's stock. Since the gospel has spread far and wide, this rule has been found impracticable or not convenient, and every member considers, what they have as their own, therefore it becomes the deacon's duty to see that every member contributes II. Cor. VIII. 12. *According to that a man hath* 14 *but by an equality, that now at this time your abundance may be a supply for their want*, and to admonish and reprove them that do not, and such as will not hear them let the Deacons make information of such. And we think it their duty to keep a regular statement both of the contributions and distribution and to account with the church accordingly. And,

Fourthly. Their reward, and this we have 1. Timo. III, 13. *For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith, which is in Christ Jesus.* Thus the Lord is faithful to ...k of faith and labour of love.

brethren, may the God of grace, enable each one of us to know and do our duty to him and each ... be doers of the word and not hearers only; when this is the happy case we may expect that the ...ise Satan under our feet, which may God grant for Christ's sake. Amen.

...der of the Association,

NATHAN BRYAN, *Moderator.*
NEEDHAM WHITFIELD, *Clerk.*

MINUTES

OF THE

NEUSE BAPTIST ASSOCIATION.

Held at LITTLE CONTENTNEY, *Glasgow* County,

OCTOBER, 1795.

SATURDAY, OCTOBER 10, 1795.

1. THE introductory sermon was preached by Brother *John Moore*, according to appointment (Brother *Dillahunty* being absent), from 1. Cor. xvi. 13. *Watch ye, stand fast in the faith, quit you like men, be strong.*

2. Brother *Francis Oliver* was chosen *Moderator*, and Brother *Abram Baker Clerk.*

3. Brother *John Gully*, was chosen *Assistant-Clerk.*

4. Letters from twenty-three churches were read, and the names of the Delegates were enrolled.

N. B. Pastors of Churches, and other ordained Ministers, are in CAPITALS; unordained Preachers in *Italicks*. Those marked thus *, were not present. From the churches marked thus †, we received no intelligence. Dashes — denote no pastors. The figures in the last column express the sums contributed by the churches to the Association fund; which are reckoned in paper currency, allowing ten shillings to the dollar, for all sums contributed in hard money.

Churches.	Miniſters & Delegates.	Baptized.	Rec. by letter.	Diſmiſs'd by letter.	Excom.	Deceaſed.	Numbers.	£.	ſ.	d.
1. Bladen & New-Hanover, Bull-Tail,	WILLIAM COOPER*, Iſaiah Sikes, Aaron Williams,	3				2	102		15	0
2. Brunſwick, Lockwood's Folly,	ABRAM BAKER, Abſalom Reeves*,						27		7	6
3. Craven, Swift creek,	WILLIAM PHIPPS, William Wherry,		2	1	2	1	118		10	0
4. Craven, Coor creek,	——— ———, Ebenezer Slade, Warry Killpatrick,	2				2	48		10	0
5. Craven, Durham-creek,	——— ———,									
6. Craven, Gooſe creek,	——— ———,									
7. Carteret, Newport,	——— ———,									
8. Carteret, North-River,										
9. Carteret, Hadnot's-creek,	——— ———,									
10. Duplin, Bear-Marſh,	FRANCIS OLIVER, *Lewis Thomas*,	7		2	2	3	110		15	0
11. Duplin, Muddy-creek,	JOB THIGPEN, John Farrier,	2	2			1	35		10	0
12. Edgcomb, Town-creek,	JOSHUA BARNES, Henry Williamſon,				1	1	45		12	0
13. Edgcomb, Toſniot,	——— ———, Jephtha Baufort, Theophilus Thomas,		1		1	1	36		10	0
14. Franklin, Poplar-ſpring,	——— ———, Samuel Thompſon, William Dunn,	11			1	1	57		10	0
15. Glaſgow, Little Contentney	——, ——, Abſalom Price, Britain Moore,	1			4	1	57		10	0
16. Johnſton & counties joining,	WILLIAM TAYLOR, Thomas Curvin,	4	3	3	3	1	160		10	0
17. Johnſton & Wake, Swift-creek,	JOHN MOORE, Bennet Woods,			2		2	111		10	0
18. Johnſton, Rocky-ſpring,	JOHN GULLY, Nathan Gully,	2	2				18		5	0
19. Johnſton, Mill-creek,	—— ——, William Roberts Abraham Gamalion,					1	69		10	0
	Carried forward.	20	10	8	16	17	993	7	4	6

Churches	Ministers & Delegates.	Baptized.	Rec. by letter.	Dismiss'd by letter.	Excom.	Deceased.	Numbers.	£.	s.	d.
20. Jones, White-Oak,	——— ———, Caleb Smith, Joseph Stephens*,	2				1	37		10	
21. Jones, Trent,	I. DILLAHUNTY*, *John Koonce*,	3	1				89		10	
22. Lenoir, Bear-creek,	L. WHITFIELD*, *Isaac Totwine*,	3	2		3	2	67		15	
23. Onslow, New-River,	*Moses Barfield*, Jesse Webb*,	3		2	1		91		10	
24. Pitt, Red Banks,	JOHN VINSON, NOAH TISON,		1	2	1	3	72		20	
25. Robeson, county,										
26 Sampson, Rowan,										
27. Wayne, Black-creek,	REUBEN HAYS, *Ephraim Daniel*,	1		2		1	40		10	
28. Wayne, Naughunty	JOHN THOMPSON, *William Taylor*				1		40		5	
29. Wake, Cross-Roads,										
		12	4	6	6	7	435		3	10
	The other part,	20	10	8	16	17	993		7	4 6
		32	14	14	22	24	1428		10	14 6

5. The Rev. *John Price*, from South-Carolina, was invited to a seat, who came forward and took one accordingly.

6. Brethren *Oliver, Baker, and Moore*, are a committee to inspect the circular letter.

7. Brethren *Theophilus Thomas, Nathan Gully, and Absalom Price*, are appointed to receive the contributions to the Association fund.

8. Brethren *Taylor, Baker, and Spivy*, are appointed to preach to-morrow. Public Worship to begin at 10 o'clock, A. M.

9. Adjourned to Monday morning, 9 o'clock.

MONDAY, OCTOBER, 12.

Met according to adjournment.

10. Opened by prayer by Brother *Joshua Barnes*.

11. A church in *Pitt County*, requested membership with this Association; On receiving satisfactory information they were received.

12. Brother *Thomas*, from the committee, appointed to receive the Churches contributions, reports that they have received from

17 Churches	£. 10	14	6
In the Treasury,	10	4	6
	20	19	
Paid for printing 300 copies of the Minutes of the last Association,	7	10	
Total now in the Treasury,	£. 13	9	

13. Brother *Oliver* from the committee, appointed to inspect the circular letter, reported; the letter read, and received, with some erasements, and a little alteration.

14. Brother *Oliver* from the committee, appointed last Association to visit a Church on Swift-creek, in Johnston county, to enquire into their state and standing: Reports; he understands that half or rather a majority of them, hold a universal provision made by CHRIST for the salvation of all mankind.

Resolved, that the Association indulge that church one year longer, and do recommend it to brother *John Moore*, to labour with them (in faithfulness and tenderness) reclaim that part that have erred from the faith, or withdraw from them.

16. Brother *Aaron Spivy* from our sister Kehukee Association informs us, that they have received our letter of correspondence, and delegated himself and brother *Jesse Reed*, to attend ours, but brother Read's not attending, has prevented their letters coming to hand.

17. Brother *Noah Tison*, and brother *Isaac Totvine*, are appointed delegates to attend the next Kehukee-Association, to be held at William Parker's Meeting-House, on the south-side of Meherrin river, the Saturday before the fourth Sunday in September, 1796. And brother *Oliver* and brother *Needham Whitfield* are requested to prepare a letter of correspondence with that Association.

18. A church in Jones county, on White-Oak river, petitioned by letter and delegates for admittance into this association, finding them orthodox and orderly, they were received.

19. Whereas, coldness in religion seems to be a general complaint; It is therefore recommended, to the churches and every member thereof, at the sitting of the sun on every Lord's day evening to endeavour to unite in prayer to God, for a revival of religion.

20. Brother *Oliver* is appointed to preach the introductory sermon to the next Association, but on failure, Brother *Baker*.

21. Brethren *John Moore & William Taylor* are appointed to write the circu-

lar letter, on the subject of *Church Discipline*.

22. Resolved, that the next Association be held at Chichinquamin Chapel in Jones County, the Saturday before the second Sunday in October 1796. Public Worship to begin at 11 o'clock A. M.

23. Brother *Needham Whitfield* is requested to prepare these Minutes for the press, and have 200 copies printed, and endeavour to furnish the churches as usual.

FRANCIS OLIVER, *Moderator*.
ABRAM BAKER, *Clerk*.

The MINISTERS and *Delegates* of the several churches of the *Neuse Baptized Association*. To their several *Churches*, send *christian salutation*.

DEARLY BELOVED BRETHREN,

WE have been favoured with another annual meeting through divine providence and find a great barrenness amongst the most of the Churches.

OUR present subject for your entertainment agreeable to the directions of your last Association is JUSTIFICATION, which is a matter of the greatest importance to the whole race of mankind. But before we enter upon our subject it will be necessary to shew whether we need it or not? We understand from the word of God that there was a council called in the creation of man, Gen: 1 26 and 27. *Let us make man in our image, after our likeness: so God created man in his own image, in the image of God created he him: male and female created he them*, which plainly shews that man was upright, pure and holy. Gen. 2. 7. *God breathed into his nostrils the breath of life, and man became a living soul*, capable of acting for himself, Gen. 2. 15. 16 and 17. *Put him into the garden of Eden, to dress it, and to keep it; God commanded the man, saying, of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof, thou shalt surely die*. Now here was a command of obedience given to man, man made capable of keeping the same, a penalty thereunto annexed, which was death. Death we conceive to be a separation of the life from the body: so, likewise, a separation from a fellowship, union and communion with God, must be considered here as death. And the consequence, beloved, is just this; man has broke the command of God, by obeying the enemy of God and his own soul. Gen, 3. 6. *And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat*. Gen. 5. 3. *And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image, and called his name Seth*. If

you will pleaſe to read the remainder part of this chapter and the latter part of the third chapter of Luke, you will find that we all ſprung from Seth, who was after the fallen image of Adam. Rom. 5. 12. and 18. *Wherefore, as by one man ſin entered into the world, and death by ſin, and ſo death paſſed upon all men, for that a have ſinned. Therefore as by the offence of one judgment came upon all men to condemnation.* We might cite to you a number of other paſſages in ſcripture to prov the condemned ſtate of mankind, but ſhall omit them and proceed to ſhew ſom thing of the nature of this dead condemned ſtate. Adam it is ſaid lived after thi one hundred and thirty years and begat a ſon in his own image: ſo that it cannot be that he perſonally died; (what death then did he die?) he died into a ſtate of ſin from a life of holineſs. God we underſtand, Gen. 3. 24. *Drove out the man, and he placed at the eaſt end of the garden of Eden, cherubims and a flaming ſword, which turned every way, to keep the way of the tree of life;* ſo t at here we have loſt our power of acceſs to the tree of life by the ſword's turning every way in defence of it, Iſa. LIII. 6. *All we like ſheep have gone aſtray, w have turned every one to his own way*, Jere. 19. 6. *Thine habitation is in t midſt of deceit, through deceit they refuſe to know me ſaith the Lord.* Read Roma the 3. Pſalm 14. Iſaiah 59. Job. 9. James 3. in fact we can find no place ſcripture but what fully proves this death of ſin from a life of holineſs. Now, b loveds, how to be *juſtified* from this condemned ſtate of ſin and death is the m ter we have on hand. Where ſhall we apply for a remedy ſufficient to raiſe th dead ſtate of ſin to a life of holineſs, the breach of God's broken holy law muſt made good, his infinite juſtice muſt be ſatisfied, we are fallen, and condemned, ſin creatures and cannot give an infinite ſatisfaction. Pro. 15. 8. *The ſacrifice of the wicked is an abomination to the Lord.* Mic. 4. 6 *and* 7. *Wherewith ſhall I come before the Lord, and bow myſelf before the high God? ſhall I come before him with burnt offerings, with calves of a year old? will the Lord be pleaſed with thouſands of rams, or with ten thouſands of rivers of oil? ſhall I give my firſt-born for my tranſgreſſions, the fruit of my body for the ſin of my ſoul?* when God ſays: Amos. V. 21 22. 23. & 24. *I hate, I deſpiſe your feaſt days, and will not ſmell in your ſolemn aſſemblies. Though ye offer me burnt-offerings, and your meat-offerings, I will not accept them; neither will I regard the peace-offerings of your fat beaſts. Take thou away from me the noiſe of your ſongs, for I will not hear the melody of your viols. But let judgment run down as waters, and righteouſneſs as a mighty ſtream.* If God, II. Peter II. 4. *ſpared not the angels that ſinned, but caſt them down to hell and delivered them into chains of darkneſs, to be reſerved into judgment*, Job. XXV. 4. *How then can man be juſtified with God? or how can he be clean that is born of a woman?* who Heb. I. 13. *art of purer eyes than to behold evil, and canſt no*

look on iniquity, which plainly proves our condemned ſtate. If we look in time for juſtification it will be too late, becauſe God's juſtice would have caſt us into irretrieveable miſery, ſo that there muſt be ſome way provided before the fall, or man could not be recovered. And we do conceive that as there was a council called in the creation of man, there was the ſame called in the redemption of his people, Pro. VIII. 12, 29, 30, & 31. *I wiſdom dwell with prudence and find out knowledge of witty inventions. When he appointed the foundations of the earth. Then was I by him, as one brought up with him, and I was daily his delight, rejoiceing always before him. Rejoiceing in the habitable part of his earth, and my delights were with the ſons of men.* Zac. VI. 13. *And the counſel of peace ſhall be between them both.* Iſa. XII. 67. *I the Lord have called thee in righteouſneſs and will hold thine hand, and will keep thee, and will give thee for a covenant of the people, for a light to the Gentiles; to open the blind eyes, to bring out the priſoners from the priſon, and them that ſit in darkneſs out of the priſon houſe.* Iſa. XI. 5. *And righteouſneſs ſhall be the girdle of his loins, and faithfulneſs the girdle of his reins.* Iſa. XLIX. 24 & 25. *Shall the prey be taken from the mighty, or the lawful captive delivered? But thus ſayeth the Lord, even the captives of the mighty ſhall be taken away, and the prey of the terrible ſhall be delivered; for I will contend with him that contendeth with thee, and will ſave thy children.* Iſa. XLIII. 11. *I even, I am the Lord, and beſides me there is no Saviour.* So here we find that wiſdom dwelt with prudence, and knowledge was found out by witty inventions, and that before the foundations of the world; that the council of peace was betwixt them both, one of which was given as a covenant of the people, called in righteouſneſs, upheld in faithfulneſs, filled with light, and ſupported with power, by the other, to give ſight to the blind, to bring out priſoners from darkneſs, to take away the lawful captives, and deliver the prey from the terrible, who is the Saviour. Gal. IV. 45. *But when the fulneſs of the time was come, God ſent forth his ſon made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of ſons.* Heb. X. 5, 7, & 10. *A body haſt thou prepared me. Then ſaid I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. By the which will we are ſanctified, through the offering of the body of Jeſus Chriſt once for all.* I. Cor. VI. 20. *For ye are bought with a price.* Eph. V. 2. *Chriſt alſo hath loved us, and hath given himſelf for us, an offering and a ſacrifice to God for a ſweet ſmelling ſavour.* II. Cor. V. 21. *For he hath made him to be ſin for us, who knew no ſin; that we might be made the righteouſneſs of God in him.* Iſa. LIII. 5. *He was wounded for our tranſgreſſions, he was bruiſed for our iniquities; the chaſtiſement of our peace was upon him, and with his ſtripes we are healed.* Here obſerve, beloveds, proves the council of peace was be-

tween God the Father and Christ the son, that God sent his son at the appointed time concluded on, prepared him a body, made of a women under the law, to do the will of God, which was to redeem his people, that he stepped into their law room and place, became sin for them, was wounded, bruised, chastised, and sacrificed for them ; that he loved them, bought them with a price, adopted them as sons, sanctified them and has made them the righteousness of God in him. Isa. LIII. 11. *He shall see of the travail of his soul and shall be satisfied : by his knowledge shall my righteous servant justify many ; for he shall bear their iniquities.* Isa. XLV. 25. *In the Lord shall all the seed of Israel be justified, and shall glory.* Rom. III. 24. *Being justified freely by his grace, through the redemption that is in Jesus Christ.* Rom. V. 9. *Much more then, being now justified by his blood, we shall be saved from wrath through him.* Gal. II. 16. *Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ ; that we might be justified by the faith of Christ, and not by the works of the law ; for by the works of the law shall no flesh be justified.* Rom. V. 18. *Therefore as by the offence of one, judgment came upon all men to condemnation : even so by the righteousness of one, the free gift came upon all men unto justification of life.* Rom. IV. 25. *Who was delivered for our offences, and was raised again for our justification.* So that we are justified by the Lord Jesus Christ, in the travail of his soul, by his knowledge, in the Lord, by his grace, by his blood, by his faith, by his righteousness, and by his resurrection. If you will please to observe it is all in Christ Jesus. Col. II. 10. 11. *And ye are compleat in him, which is the head of all principality and power. But Christ is all in all.* Who in the Godhead was infinite equal with God and was God. Colo. II. 9. *For in him dwelleth all the fulness of the Godhead bodily.* John X. 30. *I and my father are one.* John XIV. 10. *I am in the father, and the father in me.* And in the manhood was finite equal with man, and was man. John IV. 29. *Come, see a man which told me all things that ever I did : is not this the Christ?* Who stepped in the law place as was before observed. The Godhead enabled the manhood to fulfil every jot and tittle of the law that man had broken, so that infinite justice received an infinite satisfaction from a finite creature (the Lord Jesus Christ), for finite fallen condemned men, here Psal. LXXXV. 10. *Mercy and truth are met together : righteousness and peace have kissed each other.*

Now it will be necessary as we have shewed what justification is, to give a short narration of its application. John V. 25. *Verily, verily I say unto you, the hour is coming and now is; when the dead shall hear the voice of the son of God ; and they that hear shall live.* Eph. II. 1. *You hath he quickened, who were dead in trespasses and sins.* Note. The people of God were dead in trespasses and sins,

and ſhall hear the voice of the ſon of God, be quickened and live. John XVI. 78. *Nevertheleſs, I tell you the truth it is expedient for you that I go away; for if I go not away, the comforter will not come unto you; but if I depart I will ſend him unto you. And when he is come he will reprove the world of ſin and righteouſneſs, and of judgment.* John. XIV. 26. *But the comforter, which is the Holy Ghoſt, whom the father will ſend in my name, he ſhall teach you all things, and bring all things to your remembrance, whatſoever I have ſaid unto you.* Here the laſt perſon in the counſel held for the creation and redemption of man begins his office in the manifeſtation of the juſtification of man, he was to bring all things to their remembrance, that was ſaid unto them. Nehe. VIII. 8. *So they read in the book, in the law of God diſtinctly, and gave the ſenſe, and cauſed them to underſtand the reading.* Rom. X. 10. *For with the heart man believeth, unto righteouſneſs; and with the mouth confeſſion is made unto ſalvation.* Gal. III. 10. *curſed is every one that continueth not in all things which are written in the book of the law to do them.* Rom: III. 20. *Therefore by the deeds of the law, there ſhall no fleſh be juſtified in his ſight: for by the law is the knowledge of ſin.* Gal. III. 22, 23, 24 25, & 26. *But the ſcripture hath concluded all under ſin, that the promiſe by faith, of Jeſus Chriſt might be given to them that believe. But before faith came, we were kept under the law, ſhut up into faith, which ſhould afterwards be revealed. Wherefore the law was our ſchool-maſter to bring us unto Chriſt, that we might be juſtified by faith, but after that faith is come we are no longer under a ſchool-maſter. For ye are all the children of God by faith in Chriſt Jeſus.* Eph. I 13. 14. *In whom ye alſo truſted after that ye heard the word of truth, the goſpel of your ſalvation: in whom alſo after that ye believed, ye were ſealed, with that holy ſpirit of promiſe, which is the earneſt of our inheritance, until the redemption of the purchaſed poſſeſſion, unto the praiſe of his glory.* Read Rom. VIII. from the 29 verſe to the end of the chapter, and there you will find that God's elected people were foreknown, predeſtinated to be conformed to the image of his ſon, called juſtified and glorified. God gave his own ſon for us, who died for us, and freely gives us all things *(amazing love, indeed)* what ſhall ſeparate it from us, ſhall tribulation, diſtreſs, perſecution, famine, nakedneſs, peril, ſword, death, life, angels, principalities, powers, things preſent or to come; height, depth, or any other creature, when God has loved them, Jer. XXXI. 3. *Yea I have loved thee with an everlaſting love; therefore with loving kindneſs have I drawn thee.* This ſhews that the church of Chriſt was the only peculiar object of God's everlaſting love. Iſa. LIX. 21. *As for me, this is my covenant with them, ſaith the Lord, my ſpirit that is upon thee, and my words which I have put in thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeed's*

ſeed, ſaith the Lord, from henceforth and forever. John X. 28. *And I give unto them eternal life, and they ſhall never periſh.* Iſa. XLV. 17. *But Iſrael ſhall be ſaved in the Lord with an everlaſting ſalvation.* Matt. XXV. 46. *Into life eternal.* I. John V. 11. *And this is the record, that God hath given to us eternal life; and this life is in his ſon.*

Now we conclude by pauſing a few moments on the goodneſs of God which will drown us in wonder and admiration. What ſhall we ſay to theſe things, when God who was compleatly happy, provided a ranſom before we fell, paſſed by fallen angels, and come leaping upon the mountains of ſin, and ſkipping upon the hills of guilt, to riſque condemned ſinners, who were goſpel ſtrollers, heaven daring wretches, and hell deſerving monſters. *Matchleſs mercy, amazing condeſcenſion, and love beyond degree.* Iſa. XLIX. 13. *Sing, O heavens, and be joyful, O earth, and break forth into ſinging, O mountains; for the Lord hath comforted his people, and will have mercy upon his afflicted. (Let not Zion complain).* Rom. VIII. 31. *If God be for us, who can be againſt us.* But let, us beloveds, rejoice in the ſtrength of our SALVATION, plead with God to conduct our ways, prepare our hearts, and tune our voices to join. Rev. IV. 10. & 11. *The four and twenty Elders fall down before him that ſat on the throne, and worſhip him that liveth forever and ever, ſaying, thou art worthy, O lord, to receive glory, and honor, and power; for thou haſt created all things, and for thy pleaſure they are and were created.* Thank GOD ALMIGHTY for his MERCIES, and bleſſed be GOD ALMIGHTY for his FAVOURS.

Phile. IV. 23. *The Grace of our Lord Jeſus Chriſt be it with you all. Amen.*

FRANCIS OLIVER, *Moderator.*

ABRAM BAKER, *Clerk.*

NEWBERN: FRANCOIS-X. MARTIN. 1795.

MINUTES

OF THE

NEUSE BAPTIST ASSOCIATION;

HELD AT CHECHINQUAMIN CHAPEL,

JONES COUNTY, OCTOBER 1796.

SATURDAY, OCTOBER 8th, 1796.

1. AT 11 o'clock, A. M. Reverend FRANCIS OLIVER delivered the Introductory Sermon, from Haba. III. part of the 2 Verse. *O lord revive thy work.*
2. After worship proceeded to business.—Brother NATHAN BRYAN, was chosen *Moderator*, Brother NEEDHAM WHITFIELD, *Clerk*, and Brother JARVAS FILLINGIM, assistant *Clerk*.
3. Letters from twenty-four churches were read.

N. B. Pastors of churches, and other ordained ministers, are in CAPITALS; unordained preachers in *Italicks*. Those marked thus *, were not present, from the churches marked thus †, we received no intelligence. Dashes —— denote no Pastors.

Churches.	Ministers and Delegates.	*Baptised.*	*Rec'd. by letter*	*Dismiss. by letter*	*Excom.*	*Deceased.*	*Numbers.*	£.	*s.*	*d.*
1. Beaufort,	BENJAMIN ROSS,*		4	6		2	18		10	
Durham's-Creek.	Alexander Redditt.									
2. Brunswick,†	ABRAM BAKER.*						27			
Lockwood-Folly.										
3. Carteret,	JAMES SANDERS,	3	1	4			27		5	
Hadnot's-Creek.	Jabeus Weeks.									
4. Carteret,	JOHN M'KEAN.		1	1		1	47		5	
New-Port.										
5. Carteret,†	ROBERT SIMPSON.						49			
North-River.										
6. Craven,	——— ———,						25		5	
Adam's-Creek.	Benjamin Cummings.									
7. Craven.	———,			1	3	1	42		10	
Coor-Creek.	Ebenezer Slade,									
	Warry Kilpatrick,									
8. Craven,	JOSHUA ROE.	3	2	1		11	73		10	
Goose-Creek.										
Amount carried forward.		6	8	13	3	15	308	2	5	0

Churches,	Ministers & Delegates.	Bap-tised.	Rec'd. by letter	Dismiss. by letter	Ex-com.	Dec. ceased.	Num-bers.	£.	s.	d.
	Amount brought forward.	6	8	13	3	15	308	2	5	
9. Craven, Swift-Creek.	RICHARD WILLIS,* *Joel Willis,* Jarvas Fillingim.		1	15	3	1	100		10	
10. Cumberland, Cape-Fear.	WILLIAM THIMS,* Isaac Simms.						58		10	
11. Duplin, Bear-Marsh.	FRANCIS OLIVER, Leven Watkins, Needham Whitfield.	6		13	1		100		15	
12. Duplin, Muddy-Creek.	JOB THIGPIN, John Farrier.	2			2		37		10	
13. Edgcombe,† Tosniot.	——— ———,						36			
14. Edgcombe, Town-Creek.	JOSHUA BARNES, Henry Williamson.		1	6			38		10	
15. Franklin, Poplar-Spring.	——— ———, John Rice,* Joshua M'Cone,			1		2	55		10	
16. Glasgow, Little-Contentney.	——— ———. Britain Moore, Benjamin Bynum.				2	3	51		10	
17. Johnston, Mill-Creek.	——— ———, William Farmer,* Benjamin Rhodes.			2		2	60		10	
18. Johnston,† Rocky-Spring.	JOHN GULLY.*						18			
19. Johnston,† Swift-Creek.	JOHN MOORE.*						111			
20. Johnston,† Taylors.	WILLIAM TAYLOR.*						160			
. Jones, Trent.	——— ———, Nathan Bryan, Benjamin Fordham.			21			68		10	
22. Jones, White-Oak.	——— ———, Caleb Smith, Joseph Stevens.			3		2	32		10	
23. Lenoir, Bear-Creek.	LEWIS WHITFIELD, *Isaac Totvine.*			2	1	4	61		15	
24. New-Hanover, Bull-Tail.	WILLIAM COOPER,* Aaron Williams.	2		4	2	1	36		10	
25. Onslow, New-River.	——— ———, *Moses Barfield,* *John Wilkins.*	4		2			89		10	
26. Pitt, Red-Banks.	——— ———, James Hancock.	1		4	7		28		10	
27. Robeson, Pitmans.	——— ———, William Hawthorn.						81		10	
28. Sampson, Co[illegible]ry.	FLEET COOPER,* Arthur Brown.*	3	3	2	1	2	141			
29. W[illegible] Cr[illegible]-Roads.	ZADOCK BELL,* Frederick Fort, James Gilbert.*			2	2		41		10	
30. Wayne,† Black-Creek.	REUBEN HAYES.*						40			
31. Wayne, Naughunty.	JOHN THOMPSON, William Taylor, sen.		1		3		38		10	
		24	14	90	27	32	1787	11	5	

4. The Rev'd. *Francis Oliver*, being preſent was invited to a ſeat, who came forward and took it.

5. A Church, from *Cumberland county*, Cape-fear, petitioned by letter and delegate, for admittance into this Aſſociation; on finding them orthodox and orderly, they were received.

6. And a Church, from *Craven county*, Adams's creek, petitioned by letter and delegate; upon finding them found in faith and principle, they were received.

7. *Reſolved*, That brethren *Oliver* and *Fillingim* be a committee of finance, to ſettle with the treaſurer, and make report, Monday next,

8. Brethren *Oliver*, *Thigpin and Williamſon* are requeſted as a committee to write a circular letter, and have the ſame ready againſt Monday next.

9. The Rev'd. *Barnes*, *Sanders*, *Whitfield* and *Totvine* are appointed to preach to-morrow: divine ſervice to begin at 11 o'clock A. M.

Adjourned until Monday 9 o'clock, A. M.

MONDAY, OCTOBER 10, 1796.

10. Met according to adjournment. Opened by prayer, by the Rev'd. *John Thompſon*.

11. Brother *Benjamin Rhodes*, a delegate from the Mill-Creek church Johnſon county; on being informed he was a member of New-River Onſlow church, having no diſmiſſion; (conſidered unconſtitutional,) was excluded from a ſeat.

12. The Rev'd. *Francis Oliver*, from the committee of finance, reported that they had ſettled the account with the treaſurer, that there remains now in it the ſum of - - - - - - - - - - - - - £. 13 9

Received, at this time from twenty-three Churches, - - - - - - - - - - 11 5

24 14

Paid for printing 200 copies of the Minutes of the laſt Aſſociation, - - - - - £. 6

Paid for 9 days attendance on printing the Minutes for the year 1795, - - - - 4 10

Paid for 4 days do. 1796, - - - - - - - - - 2

Paid Brother Totvine, 9 days travelling to and from the Kehukee Aſſociation, - - 4 10 17

Total now in the Treaſury, - - - - - - - - - - 7 14

13. The Rev. *Francis Oliver*, from the committee appointed to write the Circular Letter, reported that they had prepared one, delivered in, read, and received.

14. The conſtitution and decorum, of this Aſſociation, was read.

15. Query. Is ſanctification, that fits us for Heaven, inſtantaneous or progreſſive? Anſwer. Inſtantaneous.

16. We recommend it to the Miniſters in our connection, to viſit the Churches in our union; and to the Churches, to make proviſion for their ſupport, agreeable to the word of God.

17. Received 29 copies of the Minutes of the Kehukee Aſſociation, for the year 1795; one of which was read. Twelve copies of the Minutes of the Virginia Portſmouth Aſſociation, for the year 1795; one was read: and 24 copies for the year 1796. All of which were divided among the Churches.

18. Reſolved, That the next Aſſociation be held at the Rev. *John Thompſon's* Meeting-Houſe, in Wayne county, Naughunty, and that it begin the Saturday before the ſecond Lord's day, in October 1797.

19. The Rev. *Lewis Whitfield*, and *Joſhua Barnes*, as Delegates, are requeſted to attend the next Kehukee Aſſociation. And the Moderator and Clerk, prepare a letter of correſpondence to the ſame.

20. The Rev. *Francis Oliver*, and Brother *Needham Whitfield*, are requeſted to write the next Circular Letter; and that they chooſe their ſubject.

21. The Rev. *Lewis Whitfield*, is requeſted to preach the introductory ſermon, to the next Aſſociation; in caſe of failure the Rev. *Joſhua Barnes*. Divine ſervice to begin half after 11 o'clock, A. M.

22. On motion made and ſeconded, that a day of Faſting, Humiliation, and Prayer, be appointed and kept, throughout our Churches, to implore Almighty God, to revoke his heavy judgments, and pour down his bleſſings and favours, on our guilty nation. Reſolved, That the 25th day of December next be kept for that purpoſe.

23. Brother *Needham Whitfield*, is requeſted to prepare theſe Minutes for the preſs, have 300 copies printed, and diſtributed as uſual.

24. The Aſſociation adjourned by prayer, by the Rev. *Lewis Whitfield*.

YEARLY MEETINGS are held, in Jones, White-Oak, the 4th. Lord's day in July; in Onſlow, New-River the 1ſt in Auguſt; in Johnſton, Rocky Spring, and in Edgcombe, Town-Creek, the 3d. in Auguſt; in Edgcombe, Toſniot, Wake and Croſs-Roads, the 4th in Auguſt; in Carteret, Hadnot's Creek, the 1ſt in September; in Cumberland, Cape-Fear, Wayne, Black-Creek, Jones, Trent, Franklin, Poplar Spring, and Pitt, Red Banks, the 2d. in September; in Robeſon, Pitmans, and Johnſton, Taylors, the 3d. in September; in Carteret, New-Port, New-Hanover, Bull-Tail and Craven, Coor-Creek, the 4th in September; in Glaſgow, Little Contentney, the 1ſt in October; in Wayne, Naughunty, and in Craven, Swift-Creek, the 3d in October; in Johnſton, Swift-Creek, the 4th in October; in Lenoir, Bear-Creek, the 1ſt in November; in Craven, Gooſe-Creek, the 2d in November; in Duplin, Bear-Marſh, the 3d in November; in Beaufort, Durham's Creek, and Duplin, Muddy-Creek, the 4th in November.

CIRCULAR LETTER.

THE NEUSE BAPTIST ASSOCIATION, *convened at Chechinquamin Chapel, Jones county, October 1796; to their several Churches, whom they represent, send* GREETING.

DEARLY BELOVED BRETHREN,

WE take this opportunity to inform you, that in the course of kind Providence, we are permitted to meet together, according to our annual appointment, and are happy to declare to you, how much love and harmony abounds among us. But alas brethren! the accounts that we receive from the most of the Churches, are truly lamentable. Great complaints of coldness in religion; very little addition, many excommunicated, dead, and removed away: for particular accounts we refer you to the Minutes.

The order of the last Association, was, that the circular letter should be upon the subject of Church discipline, but the brethren appointed to write that letter, being absent, and no letter coming to hand, the subject copious and the matter very important, we think it not convenient, as it would require time, to write on that subject: but shall address you in another manner. We cite you in particular, to view with attention, our present cold state in religion, and endeavour by earnest supplications, and diligent searching to know the cause. We may certainly conclude that it is in us; and that the Lord has wise ends, and glorious purposes in those chastisements.

We therefore earnestly beseech you, to seek the Lord in all his appointed means, attend to religion in its different departments. In Churches, Heb. X. 25. *Not forsaking the assembling of ourselves together, as the manner of some is*; let us be careful to keep up our discipline, and conference meetings, and hold up the hands of our Ministers before the Lord. Family religion, Colo. III. 18, 19, 20, 21, 22. *Wives, submit yourselves unto your own husbands, as is fit in the Lord. Husbands, love your wives, and be not bitter against them. Children obey your parents in all things: for this is well-pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged. Servants obey in all things your masters, according to the flesh; not with eye service, as men pleasers, but in singleness of heart, fearing God.* Ephe. VI. 9. *And ye masters do the same things unto them, forbearing threatenings; knowing that your master also is in heaven, neither is there respect of persons with him.* Closet religion, I. Thes. V. 16, 17, 18, 19, 20, 21, 22. *Rejoice evermore. Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you. Quench not the spirit. Despise not prophesying. Prove all things. Hold fast that which is good. Abstain from all appearance of evil.* I. Timo. II. 8. *I will therefore that men should pray every where, lifting up holy hands, without wrath, and doubting.* II. Timo. II. 19. *And let every one that nameth the name of Christ, depart from iniquity.* Matt. XXVI. 41. *Watch and pray, that ye enter not into temptation.* I. Peter V. 8. *Be sober, be vigilant; because your adversary, the Devil, as a roaring lion, walketh about, seeking whom he may devour.* Let us watch and guard against the enemy of our souls, and motions of our flesh, putting our whole trust and confidence in the Lord. I. Peter III. 12. *For the eyes of the Lord are over the righteous, and his ears are open unto their prayers.* Gala. V. 17. *For the flesh lusteth against the spirit, and the spirit against the flesh.* I. John. II. 16. *The lust of the flesh, and the lust of the eyes, and the pride of life, is not of the father, but is of the world.* Gala. V. 19. 20. 21. *Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkeness, revilings and such like.* Thus we see how many ways, we are liable to walk disorderly, and bring the chastisements of the Lord upon us. Heb: XII. 6. *For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.* Watch against abounding errors of the times, our Lord Jesus saith. Matt. XXIV. 24. *For there shall arise false Christs, and false prophets, and shall shew great signs, and wonders, insomuch that (if it were possible) they shall deceive the very elect.* I. John: IV. 1. *Beloved, believe not every spirit, but try the spirits whether they are of God.* Anti-Christ ministers, and doctrines are numerous. II. Cor. XI. 14. 15. *For Satan himself is tranformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness.* So that errors may creep in among us, not only in doctrines, but in customs, therefore we would have you, examine the customs that are among you, whether they are agreeable to the scripture, for errors are none the better for custom, venerable appearance, or antiquity.

And now, dear brethren, we commit you to God, and to the word of his grace, praying the Lord to grant you grace, and shine upon you abundantly through Jesus Christ our Lord: Amen.

NATHAN BRYAN, *Moderator.*
NEEDHAM WHITFIELD, *Clerk.*

NEWBERN: PRINTED AND SOLD BY FRANCOIS-XAVIER MARTIN. *Price one Shilling.*

MINUTES

OF THE

NORTH-CAROLINA

NEUSE BAPTIST ASSOCIATION

HOLDEN AT

NAUGHUNTY MEETING HOUSE,

WAYNE COUNTY.

SATURDAY, OCTOBER 7, 1797.

1. AT half after 11 o'clock, A. M. Rev. LEWIS WHITFIELD, through incapacity by ſickneſs, Rev. JOSHUA BARNES delivered the introductory ſermon, from Ecle. X. 18. *By much ſlothfulneſs the building decayeth, and through idleneſs of the hands the houſe droppeth through.*

2. After public worſhip, proceeded to buſineſs; brother FRANCIS OLIVER was choſen *Moderator*, brother NEEDHAM WHITFIELD, *Clerk*, and brother JARVAS FILLINGIM, *Aſſiſtant Clerk*.

3. Letters from twenty-three churches were read, the names of the Delegates enrolled, and took the following accounts of Members who have been added, diſmiſſed, excluded, or have died the paſt year; with the preſent number in each church.

N. B. Paſtors of churches, and other ordained Miniſters, are in CAPITALS; unordained Preachers in *Italicks*. Thoſe marked thus,* were not preſent; from the churches marked thus†, we received no intelligence, in which caſe their numbers ſtand as laſt year. Daſhes ——— denote no Paſtors.

Churches.	Ministers & Delegates.	Bap.	R. by letter	D. by letter	Ex-com.	Dec.	Num	Mo.con. £. s. d.
1. Beaufort, Durham's-Creek.	Benjamin Ross,* Alexander Redditt.				1	1	17	10
2. Brunswick,† Lockwood's-Folly.	Abraham Baker,*						27	
3. Carteret, Hadnot's Creek.	James Sanders,* Jabeus Weeks, Jesse Vinson.	3			2	2	27	8
4. Carteret,† New-Port.	John M'Kean.*						47	
5. Carteret,† North-River.	Robert Simpson.*						49	
6. Craven,† Adam's-Creek.	——— ———						25	
7. Craven, Coor-Creek.	——— ——— Ebenezer Slade,* William B. Fonvielle.	2			3		44	10
8. Craven, Goose-Creek.	Joshua Roe.					3	67	10
9. Craven, Swift-Creek.	Richard Willis,* Joel Willis, Jarvas Fillingim.		1	7	1	1	90	10
10. Cumberland, Cape-Fear.	William Thyms, Dempsey Everitt.			1	2		55	10
11. Duplin, Bear-Marsh.	Francis Oliver, Needham Whitfield.	8	2	6	3	1	163	2
12. Duplin, Muddy-Creek.	Job Thigpin, John Farrier.					2	36	10
13. Edgecomb, Tosniot-Creek.	Reuben Hays, Dempsey Barnes, Theophilus Thomas.	1				1	30	10
14. Edgecomb, Town Creek.	Joshua Barnes, William Wilkins.			2			36	10
15. Franklin, Poplar-Spring.	——— ——— Samuel Thompson, Joshua M'Cone.		4	1		1	56	10
16. Glasgow, Little-Contentney.	——— ——— *Absalom Price*, Britain Moore.	1			3	3	48	10
17. Johnston, Mill-Creek.	——— ——— Lewis Caudle, William Farmer.	4	1		4		67	10
18. Johnston, Rocky-Spring.	John Gully, Nathan Gully.	2	3				21	5
19. Johnston, Swift-Creek.	John Moore, Mark Myat.			5		1	105	10
	Carried forward.	21	11	22	19	16	951	8 13

CIRCULAR LETTER.

The MINISTERS *and* MESSENGERS *of the Neuſe Baptiſt* ASSOCIATION, *to the ſeveral* CHURCHES *in their connection, whom they repreſent, ſend chriſtian ſalutation.*

DEARLY BELOVED BRETHREN,

WE addreſs you on the ſubject of goſpel diſcipline, or rules of government in the Church of Chriſt.

N. B. We ſhall omit quoting the chapter and verſe, hoping you underſtand ſcripture language.

This ſubject is of the moſt important concern to us, and deſerves our ſerious conſideration and practical improvement. Take a view of the wonderful works of almighty God, in creating heaven and earth, with their fulneſs, and his ſtupendous work in our redemption, all ſubſervient to the welfare of his church: let all who are intereſted therein, promote its tranquility, to the glory of God.

In order to diſcuſs this ſubject, we will obſerve the following particulars;

1ſt. Reception of Members. 2d. Decorum. 3d. Admonition. 4th. Rebuke or reproof. And 5th. Excommunication.

1ſt. The reception of members, who ſhould be none but true penitent believers, according to the Apoſtolic order, ſhould you receive any others, you deceive them, they depending on the judgment of the church, conſidering themſelves under an act of grace, whilſt in a ſtate of nature, under the bonds of iniquity: thoſe being apt to fall away, bring a reproach upon religion, harden the wicked, and wound the righteous. Yet you are to receive the weakeſt babes in Chriſt, with bowels of love; but not to doubtful diſputation.

2d. On decorum: let but one ſpeak at a time, with love and moderation, as becomes the children of God; ſtrictly reprove all diſorderly behaviour—it blaſts your character, and proves hurtful among you.

3d. Admonition, private and public, is neceſſary; it excites each other in their reſpective duties; let it be done in a preſſing and affectionate manner; if neglected from ſcripture, reaſon, and experience, will be attended with bad conſequences.

4th. Reproof or rebuke, private and public, as need require. The Apoſtle ſaith, rebuke ſome ſharply, that they may be found in faith; hating the garment ſpotted with the fleſh; let this be done in the fear of God, impreſſing a ſenſe of their ſins on their conſciences to repentance, having a tender regard for their welfare, and the intereſt of your dear redeemer's kingdom.

5th. Let excommunication take place on thoſe, who wilfully offend, and continue without repentance. Deliver ſuch an one to Satan, for the deſtruction of the fleſh, that the ſpirit may be ſaved in the day of the Lord Jeſus. Again the Apoſtle ſaith, withdraw from every brother that walketh diſorderly; thoſe who will not live a chriſtian life, had better be excluded, than remain burthenſome to the church, and a ſtumbling block to others.

The exerciſe of diſcipline, ſhould be with all diligence, care and prudence, in meekneſs of mind, lowlineſs of ſpirit, tenderneſs of affection, and from a real regard to each other's benefit, and in the fear and love of God, without jealous thoughts, one towards another. Guard againſt every evil ſpirit, *to wit:* ſelfiſhneſs, partiality, ſlothfulneſs in duty, heady high-mindedneſs, ex-

ceſs of ſpirituous liquors, popularity, conformity to the world, obſtinacy in diſcipline, &c. for theſe are all unruly evils in a church, becomes troubleſome, they are hard to prevent; and if not done, they diſhonour the cauſe of God, declenſion in religion enſues, heavy judgments come on, the righteous are wounded, the wicked laugh at their calamity, and no good done to the diſobedient.

Let each member carefully fill his office, knowing that they muſt give an account of their conduct; for he that is walking in the midſt of the golden candleſticks, whoſe eyes are as a flame of fire, are ſeeking fruit from you, remember his words; every branch in me, that beareth not fruit, he taketh away: likewiſe, his charge to the angels of the churches, St. John the divine, in the Revelations: what threatenings we find there pronounced againſt them, that walketh not according to his word. Take heed brethren, leſt deſolating judgments fall on us; for the neglect of our duties to God, and to each other.

Now we beſeech you, brethren, by the tender bowels, dying groans, precious blood and interceſſion of our bleſſed redeemer, that you put the ſame in practice, and be faithfully engaged: let his intereſt and your own ſpiritual welfare, be your greateſt concern, and more value to you, than all worldly enjoyments. Where your treaſure is, there will be your heart alſo; if your treaſure is in heaven, manifeſt the ſame; if God is your father, love and obey him as children of light; if Chriſt is your king, be ſubject to his laws; and if he is your elder brother live in unity and peace.

Now, dear brethren, take our friendly advice into your ſerious conſideration, and what you find therein worthy of your regard, comply with, without delay.

May the peace of God through our Lord Jeſus Chriſt, be with you all. AMEN.

FRANCIS OLIVER, *Moderator.*
NEEDHAM WHITFIELD, *Clerk.*

NEWBERN. Printed and ſold by FRANCOIS-X. MARTIN, *Price 1/-*

Churches.	Ministers & Delegates.	Bap.	R. by letter	D. by letter	Ex-com.	Dec.	Num.	Mo. con. £. s. d.
	Brought forward.	21	11	22	19	16	951	8 13
20. Jones, Trent.	Benjamin Fordham, Nathan Bryan.*	2				1	60	1
21. Jones, White-Oak.	Caleb Smith,* John Bender.		2		1	1	32	10
22. Lenoir, Bear-Creek.	Lewis Whitfield, Richard Croom.			5		1	55	1 5
23. New-Hanover, Bull-Tail.	William Cooper, Abraham Newton.	2	1	3			37	10
24. Onslow,† New-River.							89	
25. Pitt, Red-Banks.	*James Handcock.*		1	2	5		31	10
26. Robeson,† Pitmans.	William Hawthorn.*						81	
27. Sampson, Cohary.	Fleet Cooper,* Joseph Williams, Sampson Lee.		6	1	2	2	144	10
28. Sampson,† Mingo-Creek.	Aaron Moore.*							
29. Wake, Cross-Roads.	Zadock Bell, John Fort.			2	1	1	37	10
30. Wayne, Black-Creek.	*Ephraim Daniel.*	4					44	10
31. Wayne,† Naughunty.	John Thompson.						38	
		29	21	35	28	22	1599	13 18

4. Received a letter of correspondence from our sister *Kehukee Association*, by the hands of the Rev. *John M'Cabe*, who was invited to a seat.

5. Brethren, *Job Thigpin*, *Lewis Whitfield*, and *Richard Croom*, are appointed a committee of finance, to receive the contributions, make allowances, settle with the Treasurer, and make report Monday next.

6. Brethren, *Joshua Barnes* and *John Moore*, are appointed a committee, to examine the Circular Letter, and make report Monday next.

7. The *Clerks*, as a committee, are requested to prepare a letter of correspondence to our sister *Kehukee Association*, and have the same ready against Monday next.

8. The Reverends, *John M'Cabe*, *Francis Oliver*, and *William Cooper*, are appointed to preach to-morrow; divine worship to begin at 10 o'clock, A. M.

The *Association* adjourned to Monday, 8 o'clock A. M. by prayer, by the Rev. *John M'Cabe*.

SUNDAY, October 8.

Divine service, was performed by the worthy *Brethren* in the Ministry, appointed for that purpose, to a large audience; we hope for the honour of God, and that much good was done.

Met from adjournment, opened by prayer, by the Rev. *Joſhua Barnes*, and proceeded to buſineſs.

9. The CONSTITUTION and DECORUM of this *Aſſociation* was read.

10. Brethren, *Noah Tiſon* and *Luke Ward*, from our ſiſter *Kehukee Aſſociation*, were invited to a ſeat with us, and the Rev. *John Thompſon*.

11. After enquiring into the ſtate of the church in Johnſton county, Swiſt-Creek, under the paſtoral care of the Rev. *John Moore*, they holding armenian principles, and every means made uſe of to reclaim them, proves ineffectual: Reſolved, that as a ſellowſhip cannot be regained, that this *Aſſociation* withdraw from her, which was accordingly done, and a non-ſellowſhip declared.

12. Brother *Barnes*, from the committee appointed to examine the Circular letter, reported, that they examined the ſame; read and received.

13. Brother *Whitfield*, from the committee appointed to write a correſponding letter, to our ſiſter *Kehukee Aſſociation*, preſented one; read and received. Rev. *Joſhua Barnes* is requeſted to attend as a Delegate, to repreſent us in the next *Kehukee Aſſociation*, to be held at brother *Spivy's* Meeting-Houſe, on Cuſhie river, in Bertie county, on Thurſday, before the fourth Lord's-day in September next.

14. Received three copies of the Minutes of the *Baptiſt General Committee in Virginia*, and ſixteen of the *Portſmouth Aſſociation*, one of each read, and diſtributed among the churches.

15. *Query*.—Is a member under cenſure in a church in our union, to be received into ſellowſhip by a majority, or a unanimous conſent? *Anſwered*—By a unanimous conſent.

16. Reſolved, that the next *Aſſociation*, be held at Falling-creek Meeting-Houſe, in Wayne county, and that it begin the Saturday before the third Lord's day, in October 1798. Rev. *Reuben Hays* is requeſted to preach the Introductory Sermon; on his failure, the Rev. *Lewis Whitfield*. Divine ſervice to begin at 11 o'clock, A. M.

17. Brother *Whitfield*, from the committee of Finance, reported, that there now remains in the Treaſury, - - - - - £. 7 14 } £. 21 12
Contributed this year from 23 churches, - - - 13 18 }

EXPENCES.

Paid for printing 300 copies of the Minutes of the laſt Aſſociation,	£. 6 0 0	
Paid brother *Whitfield* for 9 days going to, waiting on the printer, and returning home,	6 15 0	
Paid brother *Barnes* for 10 days attendance on the *Kehukee Aſſociation*, and his expences,	5 18 0	18 13 0
Remaining now in the Treaſury,		2 19

18. Brother *Needham Whitfield*, is requeſted to prepare thoſe Minutes for the preſs, have 300 copies printed, and diſtributed as uſual.

19. Brethren, *Joſhua Barnes*, and *Abſalom Price*, are requeſted to write the next *Circular Letter*, on the ſubject of the office of a Paſtor.

23. The *Moderator* and *Clerk* are requeſted to cite thoſe churches in our union, who have failed to repreſent themſelves in the Aſſociation, to render their reaſons for that neglect, to the next Aſſociation.

Adjourned 'till time and place above mentioned, by prayer, by the Rev. *John M'Cabe*.

FRANCIS OLIVER, *Moderator*.
NEEDHAM WHITFIELD, *Clerk*.

MINUTES

OF THE

NORTH-CAROLINA NEUSE BAPTIST ASSOCIATION,

HOLDEN AT

FALLING-CREEK MEETING HOUSE,

WAYNE COUNTY.

SATURDAY, OCTOBER 20, 1798.

AT half after eleven o'clock, the Introductory Sermon was delivered by the Rev. JOSHUA BARNES, from Jer. XIV. 8. 1. *Oh! the hope of Israel, the saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a way-faring man, that turneth aside to tarry for a night.*

2. After public worship, proceeded to business; Rev. FRANCIS OLIVER was chosen *Moderator*, brother NEEDHAM WHITFIELD, *Clerk*, and brother JOHN GULLY, *Assistant Clerk*.

3. Letters from twenty-five churches were read, the names of the Delegates enrolled, and took the following accounts of Members, who have been dismissed, excluded, or have died the past year; with the present number in each church.

N. B. Pastors of Churches, and other ordained Ministers, are in CAPITALS; unordained Preachers in *Italicks*. Those marked thus,* were not present; from the churches marked thus,† we received no intelligence, in which case their numbers stand as last year. Dashes ——— denote no Pastors.

CHURCHES.	MINISTERS & DELEGATES.	*Bapt.*	*Rec. by letter.*	*Dis. by letter.*	*Excom.*	*Deceased.*	*Number.*	*Money contributed.* £.	*s.*	*d.*
1. Beaufort,† Durham's Creek.	——— ———						17			
2. Brunswick,† Lockwood's-Folly.	ABRAM BAKER,*						27			
3. Carteret,† Hadnot's-Creek.	JAMES SANDERS,*						27			
4. Carteret, New-Port.	JOHN M'KEAN.	6			1	4	69		19	6
5. Carteret, North River.	ROBERT SIMPSON.			1		4	45	1		
6. Craven, Coor-Creek.	——— ——— William B. Fonvielle, James Houston.	4	2			2	48		16	
7. Craven, Goose-Creek.	JOSHUA ROE,* Isaac Hollis.			2	1	5	59		17	6
8. Craven, Swift-Creek.	RICHARD WILLIS,* Samuel Fillingam.			8	1	2	44	1		
9. Cumberland, Cape-Fear.	WILLIAM THYMS, Isaac Simms.	1					56	1		
	Carried forward.	11	2	11	3	17	392	5		

4. As Overseers. *Take heed therefore unto yourselves, and to all the flock over thee, which the Holy Ghost hath made your overseers, to feed the church of God, which he hath purchased with his own blood.* Acts XX. 28.

5. As Ambassadors. *Now then we are ambassadors for Christ, as tho' God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God.* II Cor. V. 20.

6. As Preachers *or* Teachers. *For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake.* II Cor. IV. 5. *Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine.* II Tim. IV. 2. *Study to shew thyself approved, rightly dividing the word of truth.* II. Tim. II. 15. By dividing the word of truth, we understand we are not only to preach the gospel to comfort the saints, but the law to convict sinners: *For I have not shunned to declare unto you all the council of God.* Acts XX. 27. *For as many as are of the works of the law, are under the curse; for it is written, cursed is every one that continueth not in all things which are written in the book of the law to do them.* Gala. III, 10. *For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men.* Rom. I. 18. Likewise to attend carefully on baptism and the Lord's supper; for our Lord hath said, *Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo! I am with you always even unto the end of the world.* Matt. XXVII. 19, 20. *And they continued stedfastly in the apostles doctrine and fellowship, and in breaking of bread, and in prayers.* Acts II. 42. And brethren, take the Apostles advice, and give yourselves *continually to prayer and to the ministry of the word,* Acts VI. 4. That you may under God, be useful in your office, to convert sinners, comfort saints, strengthen the diseased, heal the sick, bind up the broken hearted, bring again that which is driven away, and seek that which are lost; least judgment from God overtake you, and God require the blood of the people at your hand; for the Lord hath said, *Woe be unto the pastors that destroy and scatter the sheep of my pasture, saith the Lord.* Jer. XXIII. 1. Then in order to comply with your office, you are to be duly employed in reading, meditating, preaching and praying, in order to keep a conscience void of offence towards God and man, knowing, that ye are to be as lights in the world, and examples to the flock. *Ye are the light of the world: A city that is set on an hill cannot be hid.* Matt. V. 14. Thus as good stewards of the household of saith, you are to wrestle with God in prayer, *And give him no rest till he establish, and till he make Jerusalem a praise in the earth.* Isa. LXII. 7. And in order to effect this, their ends ought to be single and disinterested; not seeking great things to themselves, coveting no man's silver, gold, or apparel, but seek to gain souls to Christ and salvation; not looking or aiming at their own ease, profit, or honour, but at the things of Christ and his people, not seeking glory of men, but the glory of God and the eternal salvation of souls, as stewards of the manifold grace of God: It is required of them to be faithful, to serve the Lord in spirit and humility in the gospel of his son, to testify repentance towards God, and faith towards our Lord Jesus Christ, keeping back nothing of the council of God, and not moved with any reproach or persecution, hunger or nakedness; but ready, not only to be bound, but die for the name of Jesus; preaching the gospel, not with enticing words of man's wisdom, as men-pleasers, but with demonstration of the spirit, and with power, speaking the things freely given them of God; not in words which man's wisdom teacheth, but in the words which the Holy Ghost teacheth; comparing spiritual things with spiritual.

And now to conclude, we beseech you brethren, by the bitter passion, dying groans, and living intercession of a dying risen redeemer, that you quit your pursuit after the world, and leave your wives as widdows, and your children as fatherless: for that God that fed Elijah by Ravens, and sustained the handful of Meal, and cruise of Oil for the poor widow, will take care of them; yea, he hath already said, the workman is worthy of his meat: and the mouth of the Ox shall not be muzzled: and they that preach the gospel, should live of the gospel. And surely the churches will not be guilty of that heavy woe, with the lawyers, ye bind heavy burthens and lay them on men's shoulders: and you, yourselves will not move them with one of your fingers. Then for God's sake, and sinners eternal salvation, and the peace of your own consciences, lay your shoulders to the work, and pray to God for assistance, for a neglect thereof, causes Zion's cords to be shortened, and her stakes weakened. Here is no time brethren, for farming or merchandizing; and you are forbid in scripture to entangle yourselves with the affairs of this world. Therefore, as good soldiers of Christ, go forth to feed salvation in the name of king Jesus, and be often looking to Israel's God, in whom is all your help, that he may bear you up under all the crosses and afflictions of providence, you have to meet with in thy pilgrimage through this unfriendly world, being fully persuaded, that his promise of never leaving you, stands firmer than heaven and earth; and that according to the prayer he put up to his father, you shall, ere long, be with him, not only to see him, behold his glory, but to adore beyond the stretch of thought, his divine perfection to all eternity, where your sorrows of every description shall be completely done away, and every divine perfection meet its full accomplishment.

Now to him, who is able to keep you from falling, and has promised to present you faultless before the throne of his glory; to the only wise God, our heavenly father, be glory and thanksgiving, through all ages, world without end. Amen and Amen.

FRANCIS OLIVER, *Moderator.*
NEEDHAM WHITFIELD, *Clerk.*

N: Printed and sold by JOHN C. OSBORN, & Co. *Price 1s.*

MONDAY, October 22, 1798.

Met from adjournment—opened by prayer by Rev. brother *Barnes*—proceeded to business.

10. The decorum was read—The names of the Delegates called over.

11. Brother *Oliver*, from the committee appointed to revise the Circular Letter, presented the same: read and received.

12. A matter in dispute, in the *Wayne Naughtaty Church*, wherein a division has taken place, referred to brethren *Barnes*, *Thigpin*, *Tyson*, *Croom*, and *Samuel Thompson*, as a committee to take the same under consideration. Reported, that as there were two letters from that church, that the Association receive neither; but appoint a committee to labour with, and enquire into the standing of the same. Whereupon Rev. brethren *Barnes*, *Oliver*, and *Lewis Whitfield*, are appointed for that purpose, and that they meet on Saturday, before the second Lord's day in December next, or any other day more agreeable to them, at *Naughtaty* Meeting House, Wayne county.

13. Brother *Ward*, from the *Kehukee* Association, was invited to a seat.

14. With gratitude we received the following Minutes from our sister *Associations*: 12 copies from *Charleston*, for 1797: 24 from *Kehukee*, 1797, distributed; 1 from *Georgia*, 1797, read; 2 from *Dover*, 1756 and 1797; 2 from *Delaware*, 1795 and 1797; 2 from *Ketockton*, 1797; 1 from *New-York*, 1797; 1 from *Stonington*, 1796; 1 from *Culpepper*, 1797; 1 from *Woodstock, Vermont*, 1796; 2 from *Middle District*, 1797; 1 from *Warren*, 1796; 1 from *Bethel*, 1797; 1 from *Goshen*, 1796; and 3 from the *General Committee of Virginia*; as time would not admit of their being read, laid over to the next *Association*, in the Clerk's Office.

15. Brethren *Croom* and *Whitfield*, from the committee appointed to write the Corresponding Letters to the *Charleston* and *Kehukee Associations*, presented them, read and received.

16. Rev. brethren, *Oliver* and *Whitfield*, are requested to attend the *Kehukee Association*, to be held the Saturday before the first Lord's day in October next, at *Fishing Creek* new Meeting House.

17. Resolved, that the next *Association* be held at Poplar Spring Meeting-House, in Franklin county, on the Friday before the third Lord's day in October next.

18. Rev. *Lewis Whitfield* is requested to preach the Introductory Sermon to the next *Association*; in case of failure, the Rev. *William Cooper*: divine service to begin at eleven o'clock, A. M.

Brethren, *Lewis Whitfield*, *Needham Whitfield*, and *Richard Croom*, are requested to write the Circular Letter to the next *Association*, upon the subject of IMPUTED RIGHTEOUSNESS.

20. Brother *Fonville*, from the committee of Finance, reported, that there now remains in the Treasury, £. 2 19
Contributed this year from 25 churches, ... 20 7
£. 23 6

EXPENCES.

Paid for printing 300 copies of the Minutes of the last Association, - -	£. 7 0 0	
Paid brother *Whitfield* for 9 days going to, waiting on the printer, and returning home,	4 10 0	
Paid brother *Barnes* for attending the *Kehukee Association*, . . .	2 14 0	14 4
Remaining now in the Treasury, ...		9 2 0

21. Resolved, that the *Churches* in our union, take under consideration the nature of *Church Discipline*, wherein one member wounds another, and no other living proof can be obtained, but by the wounded member, what ways and means should be made use of to bring the matter to a clear light.

22. Resolved, that the last *Friday* in November next, be kept as a day of *Fasting*, *Humiliation* and *Prayer* to God, to withdraw his *judgments*, and pour down his *blessing*, on our guilty *Nation*, and grant a revival of *religion* among us, and that all the *Members* of our *Churches* endeavour to meet at their respective *Meeting Houses* on that day, and on that solemn occasion.

23. Resolved, that three hundred copies of these Minutes be printed; and brother *Needham Whitfield* is requested to prepare them for the press, distribute 200 copies to our churches in proportion to the number of members in each church, and the rest to the Associations.

Adjourned 'till time and place aforesaid, by prayer, by the Rev. *William Cooper*.

CIRCULAR LETTER.

The MINISTERS *and* MESSENGERS *of the Neuse Baptist* ASSOCIATION, *to the several* CHURCHES *in their connection, whom they represent*

DEARLY BELOVED BRETHREN,

BEING favoured by Divine Providence, we have had a profitable and pleasing interview, at the time and place appointed. The business we have transacted you have in our Minutes, which we hope will meet with your approbation.

The subject of our Circular-Letter, according to request of the Association, is the office of PASTORS; and to do justice to a subject of this magnitude, so copious in its nature, and interesting in its consequences, would far exceed the We therefore, to elucidate the subject with brevity, must treat of them as followeth, by their scriptur

SHEPHERDS, WATCHMEN, OVERSEERS, AMBASSADORS, PREACHERS or TEACHERS.

1. As PASTORS. *I will give you pastors according to mine heart, which shall feed you with knowledge and underst*

2. As SHEPHERDS. *I will set up shepherds over them, which shall feed them, and they shall fear no more, nor be* *shall they be lacking, saith the Lord.* Jer. XXIII. 4.

3. As WATCHMEN. *Son of man, I have made thee a watchman unto the house of Israel, t* *give hear the word and give them warning from me.* Ezek. III. 17. *I have set watchmen upon thy walls, O,* *which shall* *peace, day nor night.* Isa. LXII. 6.

Churches.	Ministers & Delegates.	Rep.	Rec. by letter.	Dis. by letter.	Excom.	Deceased.	Number.	Money contributed. £.	s.	d.
	Brought forward.	11	2	11	3	17	392	5	2	
10. Duplin, Bear-Marsh.	Francis Oliver, Needham Whitfield.	4	1	1	1		103	2		
11. Duplin, Muddy-Creek.	Job Thigpen, William Farrier.*	1	1				39		15	
12. Edgcombe, Tosniot-Creek.	Reuben Hays,* Robert Coleman.	2				1	32		10	
13. Edgcombe, Town-Creek.	Joshua Barnes, William Wilkins.		3			2	37		15	
14. Franklin, Poplar-Spring.	——— ——— Samuel Thompson, John Rice,		3				59		10	
15. Glasgow, Little-Contentney.	——— ——— *Absalom Price,* Benjamin Bynum.	2				2	53		15	
16. Johnston, Mill-Creek.	Lewis Caudle, William Roberts.	3		2	1	1	64		10	
17. Johnston, Rocky-Spring.	John Gully, Nathan Gully.	1	1				24		10	
18. Jones, White-Oak.	——— ——— Caleb Smith, Joseph Stevens.*		1	2	1		26		10	
19. Lenoir, Bear-Creek.	Lewis Whitfield, Richard Croom,	3		2		1	55	1	5	
20. Lenoir, Beaver-Dam.	Silas Carter, John Tootle.*		3	3		1	50		15	
21. New-Hanover, Bull-Tail.	William Cooper, William Williamson.	6	5			2	46	1		
22. Onslow, New-River.	——— ——— *Jesse Webb,* *Benjamin Rhodes.*	4		3	1	3	75	1	10	
[illegible] Red-Banks.	——— ——— *James Hancock.*	4			1		37		15	
24. Robeson, Saddle-Tree.	William Hawthorn, Jacob Blount.	15	2		1	3	86	1		
25. Sampson, Coharty.	Elfet Cooper,* William Wiggins, William Peterson.	5	7			2	100		10	
26. Sampson, Mirgo.	Aaron Moore, John Holly.	13					25		15	
27. Wake, Cross-Roads.	Zadock Bell,* John Fort.			2		1	37		10	
28. Wayne,† Black-Creek.	——— ———						44			
29. Wayne, Naughtinty, Ditto.	William Taylor, Winkfield Pope, John Thompson, Mark Heath.*	1		1		1	20		10	
		75	29	27	9	37	1404	20	7	

4. Brethren, *Richard Croom, William Brice Fonvielle,* and *Abraham Price,* are appointed a committee of *Finance,* to receive the contributions, settle with the Treasurer, and make all necessary allowances.

5. Rev. *Barnes,* from the committee appointed last Association, to prepare the *Circular Letter* for the present, reported that they had prepared one, which was presented.

Received letters of correspondence from the *Kehukee,* and *Charleston* Associations. Rev. *Noah Tyson,* the Delegate from Ke- [illegible] invited to a seat.

[illegible] *Oliver* and *Needham Whitfield,* are requested to write a corresponding letter to the *Kehukee Association,* and Bre- [illegible] to the *Charleston.*

[illegible] *Oliver, John Thompson,* and *Needham Whitfield,* are requested to revise the Circular Letter, and make report.

[illegible] brethren, *Noah Tyson, William Cooper,* and *William Thyms,* are requested to preach to-morrow: divine service to be- [illegible] o'clock, A. M.

[illegible] ned 'till Monday, [illegible] after 9 o'clock, A. M. by prayer, by the Rev. *Noah Tyson.*

LORD's DAY.

[illegible] brethren in the [illegible] appointed to perform divine [illegible] ice, and Rev. brother *Whitfield,* preached to a large audi- [illegible] demonstr [illegible] the spi- [illegible] at a divine blessing attended their labours.

MINUTES

OF THE

NORTH-CAROLINA

NEUSE BAPTIST ASSOCIATION,

HOLDEN AT

POPLAR SPRING MEETING-HOUSE,

FRANKLIN COUNTY.

Friday, October 18, 1799.

1. THE Introductory Sermon was delivered by Elder LEWIS WHITFIELD, from Ezek. xliii. 10. *Thou, ſon of man, ſhew the houſe to the houſe of Iſrael.*

2. After public worſhip, proceeded to buſineſs. Opened by *prayer* by Elder OLIVER.

3. Elder JOSHUA BARNES, *Moderator.* Brother NEEDHAM WHITFIELD, *Clerk*, and Brother HENRY WILLIAMSON, *Aſſiſtant Clerk.*

4. Elders WILLIAM LANCASTER and NATHAN GILBERT, Delegates from *Kehukee Aſſociation* came forward, and by them, we received a letter of *Correſpondence*, and 18 copies of their laſt *Minutes*, as tokens of their love.

5. The Miniſtering Brethren, (preſent) from the different *Aſſociations*, were invited to ſeats, when Elders MOSES BENNET, HENRY HUNT, JOHN PEMBERTON, and JACOB CROCKER, from *Kehukee*; JACOB GRIGG, from *Virginia Portſmouth*, and JESSE MERCER, from *Georgia*, *Aſſociations*, came forward.

6. Read the *Conſtitution*, and *Decorum*, of this *Aſſociation.*

7. Letters from thirteen Churches were read, the names of the Delegates enrolled, and took the following accounts of members who have been added, diſmiſſed, excluded, or have died the year paſt; with the preſent number in each Church.

☞ Paſtors of Churches, and other ordained Miniſters are in SMALL CAPITALS; unordained Preachers in *Italics*. Thoſe marked thus, * were not preſent; from the Churches marked thus, † we received no intelligence, in which caſe their number ſtands as laſt year. Daſhes, ——— denote no Paſtors.

Churches.	*Miniſters and Delegates.*	Baptiſed.	Received by letter.	Diſmiſſed by letter.	Excommunicated.	Deceaſed.	Number.	£.	s.	d.
1. Beaufort,† Durham-Creek.	—— ——						17			
2. Brunſwick,† Lockwood'sFolly.	ABRAM BAKER.*						27			
3. Carteret,† Hadnot's Creek.	JAMESSANDERS.*						27			
4. Carteret,† New-Port.	JOHN M'KEAN.*						69			
5. Carteret,† North-River.	ROB. SIMPSON.*						45			
6. Craven, Coor-Creek.	Wm. B. Fonville, James Houſton.	1		1		1	47		10	
7. Craven,† Gooſe-Creek.	JOSHUA ROE.*.						59			
8. Craven,† Swift-Creek.	RICH. WILLIS.*						44			
9. Cumberland, Cape-Fear.	WM. THYMS,* William Trapnall, Dempſy Everitt.	12	4				72	1	5	
10. Duplin, Bear-Marſh.	FRANCISOLIVER, Need. Whitfield.	2	2	6		2	99	2		
11. Duplin,† Muddy-Creek.	JOB THIGPIN.*						39			
12. Edgecomb,† Toſnıot.	REUBEN HAYS.*						32			
13. Edgecomb, Town-Creek.	JOSHUA BARNES, Henry Williamſon	1	2				39		10	
14. Franklin, Poplar-Spring.	—— —— SamuelThompſon, Joſeph Freeman.		1	1	3	4	55		10	
15. Glaſgow, LittleContentney.	—— —— Benjamin Bynum, Solomon Carr.		1	1	1		56		15	
16. Johnſton,† Mill-Creek.	LEWIS CAUDLE.*						64			
17. Johnſton, Rocky-Spring.	JOHN GULLY, Nathan Gully.	1	1	1			26		10	
Carried over, -		16	11	10	4	7	817	6	0	0

Churches.	*Miniſters and Delegates.*	Baptized.	Received by letter.	Diſmiſſed by letter.	Excommunicated.	Deceaſed.	Numbers.	£.	s.	d.
	Brought forward	16	11	11	4	7	817	6		
18. Jones, White-Oak.	—— —— *Caleb Smith,** John Bender,	1		2		2	24		10	
19. Lenoir, Bear-Creek.	L. WHITFIELD, Moſes Standley.*	2		1			55	1	10	
20. Lenoir, Beaver-Dam.	SILAS CARTER, *John Koonce.*		3	1	3	3	47	1		
21. New Hanover,† Bull-Tail.	WM. COOPER,*						46			
22. Onſlow,† New-River.	—— ——						75			
23. Pitt,† Red-Banks.	—— ——						37			
24. Robeſon, Saddle-Tree.	WM. HAWTHORN* Jeſſe Harrall, Jeſper Heſters.	10	1		2		97	1	10	
25. Sampſon,† Cohary.	FLEET COOPER.*						100			
26. Sampſon,† Mingo.	AARON MOORE.*						25			
27. Wake, Croſs-Roads.	ZADOCK BELL, John Fort.		2	2	1	1	35		10	
28. Wayne, Naughunty.	JOHN THOMPSON, Mark Heath.			1	1		32		12	6
		20	17	17	11	13	1200	11	12	6

8. Brethren *William B. Fonville* and *Samuel Thompſon*, are appinted a Committee of Finance, to receive the contributions, ſettle all accompts, and make report.

9. As the Delegates from the Neuſe to the Kehukee Aſſociation failed to attend, and by their neglect the letter of correſpondence and minutes did not get there, they are requeſted to keep the ſame, and ſend them forward to the next.

10. Elder JAMES WEATHERS being preſent, was invited to a ſeat.

11. The following Brethren are appointed to write letters of correſpondence, viz. *William B. Fonville*, to *Portſmouth*; *Lewis Whitfield*, to *Kehukee*; *John Gully*, to *Charleſton*, and *Samuel Thompſon*, to *Georgia Aſſociations*.

12. Elders *Mercer*, *Grigg*, and *Lancaſter*, are requeſted to examine, and make amendments to the circular letter, if need be.

13. Adjourned until to-morrow, nine o'clock A. M. by prayer, by Elder *Mercer*.

Saturday, October 19.

Met from adjournment.

14. Opened by prayer, by Elder *Lancaſter*.

15. Received a letter of correſpondence, and one copy of the minutes of the Bethel Aſſociation, as a token of their love. Elder *Oliver* is requeſted to write an anſwer to the ſame.

16. Elders *Gilbert*, *Grigg*, *Bell*, *Whitfield*, *Bennet*, and *Hunt*, and Brother *Needham Whitfield*, are appointed a committee to examine the *minutes* ſent us from the different *Aſſociations*; and make report of ſuch things as may appear to them, to be uſeful.

17. Elders *Oliver* and *Barnes* are appointed Delegates to the next *Kehukee Aſſociation*, to be held at the Falls of Tar River, Naſh County, on the Saturday before the firſt Lord's Day, in October next.

18. Elder *Bell* is requeſted to write the *Circular Letter*, for the next *Aſſociation*, upon any Religious Subject.

19. Reſolved, that the next *Aſſociation* be held at the *Meadow Meeting Houſe*, in *Glaſgow County*, on the Saturday before the ſecond Lord's Day in October next; Elder *Oliver* is requeſted to preach the Introductory Sermon. Divine Service to begin at 11 o'clock, A M.

20. Elders *Mercer*, *Grigg* and *Gilbert*, are requeſted to preach to-morrow.

21. Adjourned by Prayer, by Elder *Grigg*, to Monday morning, 9 o'clock.

Sunday, October 20.

The *Elders* appointed to perform *Divine Worſhip*, attended, and preached to a large audience; we hope a Divine Bleſſing attended their labours.

Monday, October 21.

Met from adjournment.

22. Opened by Prayer, by the Moderator.

23. Query, Is preaching *Funeral Sermons*, injurious to the Churches of Chriſt, or is it not?

Anſwered. We think it to have an injurious tendency; yet not ſo, as that our feelings will be hurt, with a Brother, who ſhall feel himſelf at liberty to preach ſuch ſermons.

24. Elder *Mercer*, from the Committee to examine the *Circular Letter*, preſented one; read and received.

25. The *Brethren* appointed to prepare *Correſpondent Letters*, preſented the ſame; read and received.

26. Brother *Fonville*, from the Committee of *Finance*, reported, that there now remain in the Treaſury £9 2 0

Contributed this year from 13 Churches 11 12 6

20 14 6

EXPENCES.

Paid for printing 300 copies of laſt year's Minutes, - -	£7 10 0	
Paid Brother Whitfield, for having the ſame done, and other extra ſervices,	6 10 0	
		14 0 0
Remaining now in the Treaſury, -		£6 14 6

27. Brother *Needham Whitfield*, is requeſted to prepare thoſe *minutes* for the preſs; have 400 copies printed, diſtribute 200 to the Churches, in like manner as laſt year, and the reſt to the *Aſſociations*.

28. The recommendation to the Churches, reſpecting *Church Diſcipline*, where one member wounds another, and no living proof can be obtained, taken under conſideration, and laid over until the next *Aſſociation*.

29. The *Churches* in our union, are requeſted to contribute more liberally for the uſe of the *Aſſociation* fund.

30. Elder *Whitfield*, from the committee appointed to examine the minutes, received from the different Aſſociations, reported that they conceived the moſt pleaſing object, would be to have the number of members in thoſe minutes inſerted in ours. Ordered that the ſame be done.

Date	States.	Associations.	Baptized.	Received by Letter.	Dismissed by Letter.	Excommunicated.	Deceased.	Numbers.
1796	Virginia	Goshen						
1796	Connecticut	Stonington	33			17	20	1832
1796	Virginia	Dover						
1797	N. Hampshire	New-Hampshire	40		41	3	7	1239
1797		Leyden	20		40	6	4	850
1797	Massachusetts	Warren	76		19	15	35	3493
1797	So. Carolina	Charleston	56	35	65	21	16	2014
1797	Georgia	Georgia	132	159	146	50	26	2535
1798	Virginia	Middle District						
1798	Connecticut	Woodstock	119		5	15	12	1433
1798	Pennsylvania	Philadelphia	97	20	40	7	29	2394
1798		Shaftsbury	161		2	37	14	3460
1798	N. Carolina	Kehukee	43	12	41	15	40	1564
1798	S. Carolina	Bethel	148	154	82	37	18	2726
1798		Flat-River	14	5	10	4	4	4014
1799	Maryland	Baltimore	7	4	1	2	7	362
1799	N. Hampshire	New-Hampshire	139		13	13	12	1420
1799	Virginia	Ketockton	90	16	29	30	34	1846
1799	Delaware	Delaware	2		3		8	273
1799	N. Carolina	Neuse	29	17	17	11	13	1390
		Total	1206	422	554	283	299	32845

Adjourned by Prayer, by Elder *Mercer*.

CIRCULAR LETTER.

The MINISTERS *and* MESSENGERS *of the* NEUSE BAPTIST ASSOCIATION, *to the feveral* CHURCHES *they repreſent, ſend Chriſtian ſalutation.*

BELOVED BRETHREN,

THRO' the kindneſs and tender care of the Chief Shepherd, we have had another comfortable meeting, being ſomewhat refreſhed by the countenance of one another: our hearts have alſo been made glad, by hearing your letters, and by finding that the unity of the Spirit, and ſteadfaſtneſs of Faith, yet abound amongſt you: *Fulfil ye our joy in being always thus minded.* For your edification and inſtruction in Righteouſneſs, and to ſtir up your pure minds by way of Remembrance, we call your attention, at this time, to the Doctrine of IMPUTED RIGHTEOUSNESS, a Doctrine of the higheſt importance in itſelf, and of the deepeſt concern to guilty Sinners,

The moſt natural idea ariſing from juſtification is, that we are condemned; and from imputed righteouſneſs, that we have none of our own; of both which poſitions, we doubt not, but that you have the cleareſt conviction. If we be the *tranſgreſſors* of the juſt and known law of God, and *dead* in treſpaſſes and ſins; it remains, that without a perfect righteouſneſs we cannot be *juſtified*, and if ſuch righteouſneſs be not *imputed*, or accounted to us, as ours, we have none; therefore, without an imputed righteouſneſs we muſt all be *damned*.

While ſome have had irreligion and audacity enough to oppoſe this doctrine, it has been the cauſe of the moſt powerful arguments and cleareſt evidence being produced in its favor, both from ſcripture and reaſon. It becomes therefore unneceſſary here to ſay any thing, ſave to recommend to your peruſal a few ſcriptures on the ſubject, which we propoſe to do in the following order, ſhewing,

1ſt. That it was the eternal deſign of God to juſtify.

2dly. That the righteouſneſs by which he juſtifieth, is that wrought out by Jeſus Chriſt in his life and death; and

3dly. That it is manifeſted to, and received by the helpleſs ſinner, through the operation of the Divine Spirit.

1ſt. That it was the deſign of God from eternity to juſtify ſinners, may be fairly concluded from a proper view of his immutable nature, connected with a conſideration, that all the adminiſtrations of Divine Providence, are the certain effects of eternal deſigns, in which point of light all the works were finiſhed from the foundation of the world, and as well this eminent work of juſtifying the ungodly, as any other. This deſign will appear from a review of Heb. ii. 10. compared with Rom. iv. 5. viii. 33. Iſaiah liii. 11. And that this deſign was eternal, may be clearly ſeen in John xvii. 23, 24. Jer. xxxi. 3. Prov. viii. 22—31. Eph. i. 3, 4. 2 Tim. i. 9. Jer. xxx. 21. compared with Micah v. 2. and Heb. x. 5, 8. and many more, which by ſearching you will find full to the point, and precious to your ſouls, by the glaring glories they contain. But,

2dly. The righteouſneſs by which God juſtifieth, is that wrought out by Jeſus Chriſt in his life and death. All thoſe texts which ſpeak of Chriſt as fulfilling the law, doing his Father's will; finiſhing the work which he gave him to do, &c. are pertinent to this purpoſe; and evidently ſhew that no other righteouſneſs will entitle us to enter into the Divine preſence, or to an inheritance with the ſanctified; and which will more fully appear from Pſalm lxxxix. 16. Iſaiah xlv. 24, 25. Jer. xxiii. 6. compared with xxxiii. 16. Dan. ix. 24. Rom. iii. 21—26. iv. 6. 5, 12—21. viii. 3, 4. 1 Cor. i. 30. 2 Cor. v. 21. Phil. iii. 8, 9. But to enumerate would be needleſs.

3dly. That this righteouſneſs is manifeſted to, and received by the ſinner, through the operation of the Holy Spirit. The ſinner, being quickened, enlightened and convicted of his true ſtate, diſcovers his great danger, and flies for refuge to lay hold of the hope of everlaſting righteouſneſs ſet before him in the goſpel; as in John xvi. 8. compared with 14 and 15. 1 Cor. ii. 10—19. vi. 11. In ſhort, we recommend you, dear brethren, to ſearch the ſcriptures daily; for therein is this glorious doctrine revealed from faith to faith. May God enrich and repleniſh your hearts with all grace, while we pray with the Apoſtle, in Phil. i. 9, 10. "that your love may abound yet more and more, in knowledge and all judgment; that you may approve things that are excellent; that ye may be ſincere and without offence till the day of Chriſt." AMEN.

JOSHUA BARNES, *Moderator.*
NEEDHAM WHITFIELD, *Clerk.*

Printed by J. Gales, Raleigh.

MINUTES

OF THE

NORTH-CAROLINA

NEUSE BAPTIST ASSOCIATION,

HOLDEN AT

MEADOW MEETING-HOUSE,

GREEN COUNTY.

Saturday, October 11, 1800.

1. THE Introductory Sermon was delivered by Elder FRANCIS OLIVER, from Hebr. x, 25. *Not forsaking the assembling ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.*

2. After public worship, proceeded to business. Opened by prayer by Elder GILBERT.

3. Elders FRANCIS OLIVER, *Moderator.* Brother NEEDHAM WHITFIELD, *Clerk;* and Elder ABRAM BAKER, *Assistant Clerk.*

4. Elders JAMES M'CABE, and NATHAN GILBERT, Delegates from *Kehukee Association,* delivered us a letter of Correspondence and 15 copies of their Minutes for the last year, and took seats among us.

5. Elders NOAH TISON and JOSEPH BIGGS, were invited to seats.

6. Letters of Correspondence, received from *Associations,* viz. one from *Virginia, Portsmouth,* with 25 copies of their Minutes, for the year 1799, and 33 for 1800. One letter from *Bethel,* and one copy of their Minutes for 1799. One letter from *Charlestown,* and 18 copies of their Minutes for the year 1799.

7. Read the *Conſtitution* and *Decorum* of this *Aſſociation.*

8. Letters from twenty-ſeven Churches were read, the names of the Delegates enrolled. Took the following accounts of members who have been added, diſmiſſed, excluded, or have died the year paſt; with the preſent number in each Church.

☞ Paſtors of Churches, and other ordained Miniſters are in SMALL CAPITALS; unordained Preachers in *Italics.* Thoſe marked thus, * were not preſent; from the Churches marked thus, † we received no intelligence, in which caſe their number ſtands as laſt year. Daſhes —— denote no Paſtors.

Churches.	*Miniſters and Delegates.*	Baptized.	Received by letter.	Diſmiſſed by letter.	Excommunicated	Deceaſed.	Number.	£.	s.	d.
1. Beaufort,† Durhams-Creek.	—— ——						17			
2. Brunſwick, Lockwoods Folly	ABRAM BAKER Samuel Bell.	18				1	31	1	2	6
3. Carteret, Hadnots-Creek.	—— —— Jabius Weaks. David Ruſſel.	1		1		3	16	1		
4. Carteret, New-Port.	JOHN M'KEAN* Richard Kennedy					1	68	1	10	
5. Carteret, North-River.	—— —— Alex. Gillican.	2				2	45	1		
6. Craven, Coor-Creek.	—— —— JOHN BEESLEY. W. B. Fonville.						48		15	
7. Craven Gooſe-Creek.	—— —— Jeſſe Vendrick.	9	4	3	3	6	65		12	6
8. Craven, Swift-Creek.	RICH. WILLIS. Joſeph Willis.			2			48	2		
9. Cumberland, Cape-Fear.	WILL. THYMS. Iſaac Simms.	31	6			5	109	2		
10. Duplin, Bear-marſh.	FRAN. OLIVER. Needh. Whitfield.			2		3	92	2		
11. Duplin, Muddy-Creek.	JOB THIGPIN. Joſeph Johnſton.	3				1	41	1		
12. Edgecomb,† Toſmot.	REUB. HAYS.*						32			
13. Edgecomb, Town-Creek.	JOSH. BARNES. Hen. Williamſon.		1	3		3	34		15	
	Carried forward	64	11	11	3	25	646	13	15	

Churches.	Ministers and Delegates.	Baptized.	Rec. by let.	Dis. by let.	Excommun.	Deceased.	Number.	£.	s.	d.
	Brought forward	64	11	11	5	25	646	13	15	
14. Franklin, Poplar-Spring.	—— —— John Rice Joseph Freeman.						56		15	
15. Green, Little Contentney	—— —— *Absalom Price.* Benjam. Bynum.	1		2			39	1		
16. Johnston, Mill-Creek.	LEW. CAUDLE. Isaac Bizzel.	7	30	6	1	2	98	1	7	6
17. Johnston, Rocky-Spring.	JOHN GULLY.* *Nathan Gully.* Chapman Hails.		2		1		26		10	6
18. Jones. White-Oak.	—— —— *Caleb Smith.* John Bender.			3		1	20		10	
19. Lenoir, Bear-Creek.	L. WHITFIELD* Moses Standley.	4			1	1	59	1	10	
20. Lenoir, Beaver-Dam.	SILAS CARTER *John Koonce.*	2	1	3		1	47	1		
21. Newhanover, Bull-tail.	WM. COOPER. Wm. Williamson	7		1	1	2	50	2		
22. Onslow, New-River.	—— —— *Moses Barfield.* *John Wilkins.*	1		1			76	2		
23. Pitt, Red-Banks.	—— —— George Williams. Francis Bond.	1		1	1		35	1	2	6
24. Robeson, Saddle-tree.	W. HAWTHORN Philip Spear.	19	3	3	1		115	2		
25. Sampson, Cohary.	FL. COOPER.* Joshua Bass. Wm. Wiggins.	6		3	1	1	101	1		
26. Sampson, Mingo.	AARON MOORE Sherwood Holly. John Keen.	34	2				64	1		
27. Wake, Cross-Roads.	ZAD. BELL.* John Foit.		1	1			35		10	
28. Wayne, Black-Creek.	—— —— Isham Evins. Joel Evins.						44		10	
29. Wayne, Naughunty.	J. THOMPSON. Mark Heath.	1			1	1	21		17	6
	TOTAL	147	50	35	11	36	1538	30	8	

9. Brethren *William B. Fonville* and *John Rice*, are appointed a Committee, to receive contributions, and make settlements and allowances.

10. The following Brethren are appointed to write letters of correspondence: viz. Elder *Oliver* to *Kehukee*, Elder *Baker* to *Bethel*, Elder *Barnes* to *Virginia*, *Portsmouth*, and Elder *Thyms Charlestown Associations.*

11. Elder *Thompson* and Brother *Whitfield*, are requested to examine the Circular Letter, and make report.

12. Elders *Baker* and *Barnes* are appointed Delegates to the the next *Kehukee* Association.

13, Voted, Elders *Gilbert*, *M'Cabe*, and *Baker*, to perform Divine Service to-morrow, beginning at 10 o'clock, A. M.

14. Adjourned until Monday, 9 o'clock, by Prayer, by Elder *James M'Cabe.*

Lord's Day, October 12.

A numerous audience attended. Elder *M'Cabe* preached from John i. 29. *Behold the Lamb of God, which taketh away the sin of the world.* Elder *Baker* from Heb. ii. 3. *How shall we escape, if we neglect so great salvation.* And Elder *Gilbert* from I. Chro. xiii. 9. *And when they came unto the threshing-floor of Chidon, Uzza put forth his hand to hold the ark, for the oxen stumbled.* We hope a divine blessing will follow their labours.

Monday, October 13.

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15. Met from adjournment, opened by prayer by Elder *Thyms.*

16. The Elders appointed to write Correspondent Letters, presented the same; read and received.

17. Query 1. Is it Gospel Order for any person to use the Office of Deacon, before regularly ordained? Answered in the negative.

18. Query 2. In what manner is a Deacon to be ordained? Answered, we recommend that they shall be chosen by the Church, two or more ordained Ministers called on for their assistance, and said person, or persons, chosen to officiate in the Office of Deacon, or Deacons, to be put to the Church, set before said Ministers or helps, who shall proceed to their ordination by prayer and the laying on of hands.

19. The recommendation from the Churches to the last Association, wherein one Member wounds another, and no living proof can be had, taken under consideration. We recommend to the Churches, as they must be best acquainted with such difficulties, to act as they may think best, according to Gospel Order.

20. Upon the request of the Delegate, and letter from the Lenoir Bear-Creek Church, concerning a certain Joel Davis a pretended Baptist Preacher, who appears to be an impostor; once a Member of the Rocky Swamp Church, under the Pastoral Care of Elder *Jesse Read*, from his disorderly behaviour, was excommunicated from that church; since that, he the said Joel Davis joined Bear-Creek Church by evidence of faith: From his disorderly behaviour in that Church, in not obeying the authority of the same, keeping company with drunkards, drinking to excess, and neglecting the welfare of his family, he is again excommunicated from there. Therefore we request that all the Churches guard against the said Davis; he is a man of loud voice, bold, middle aged, and sized, fair complexion, yellow hair, limps in his walk, and has imposed on several Churches.

21. Brother *Fonville*, from the Committee of Finance, reported, that there now remain in the Treasury £6 14 6
Contributed this year from 27 Churches 31 8
38 2 6

EXPENCES.

Paid for printing 400 copies of last year's minutes - - £8
Paid Brother *Whitfield* for having the same done, and other extra charges 6
Paid Elder *Oliver* for attending the *Kehukee* Association - - 1 12
Paid Elder *Barnes* for ditto. - 1 4
16 16

Remaining now in the Treasury - £21 6 6

22. Resolved, that our next association be holden at the South West Meeting-House, in Onslow County, to begin on the Saturday before the second Lord's Day in October, 1801.

23. Elder *Baker* is requested to write a Circular Letter for the next Association, upon any religious subject.

24. Brother *Whitfield*, from the Committee to revise the circular letter, presented the same; read and received.

25. Brother *Needham Whitfield* is requested to prepare those Minutes for the press, have 400 copies printed, and distribute the same, as last year.

26. Elder *Thyms* is requested to preach the Sermon introductory to business at the next Association; in case of failure, Elder *William Cooper*. Divine Service to begin at 11 o'clock. A. M.

27. Died since our last Association, Elder *Robert Simpson*, a beloved Minister.

28. Concluded with Prayer, by Elder *William Cooper*.

ASSOCIATION OF CHURCHES.

As the Communion of Saints, so the Communion of Churches, is a desirable blessing. To obtain and promote which, ought to be the study and endeavour of all the people of God.

Although Churches formed on the gospel plan, are independent of each other, with regard to *Power*: yet not so, strictly speaking, with regard to *Communion*. For as Saints in general, have an indisputable right to share in each other's gifts of graces; so have Churches in this joint capacity. It is a general rule, *To do good, and to communicate forget not*. Heb. xiii. 16. which is applicable in a particular manner, to churches, as such.

In order the more amply to obtain this bleſſing of communion, there ought to be a coaleſcing or uniting of ſeveral Churches into one body, ſo far as their local ſituation and other circumſtances will admit. But as it is impracticable for all the individual Members thus to aſſociate and coaleſce together, the churches ſhould each reſpectively, chuſe and delegate ſome of the moſt able, pious, and judicious from among themſelves, and particularly their Miniſters, to convene at ſuch times and places as may be thought moſt conducive to the great end propoſed, to act as their repreſentatives in the General Aſſembly. Their expences ought to be defrayed by the Churches who ſend them.

Theſe delegates, at their firſt meeting, are in a formal manner to enter into covenant with each other, *as the repreſentatives of the churches*, for the promoting Chriſt's cauſe in general, and the intereſt of the churches they repreſent in particular. They ſhould then form their plan of operations, and fix on the moſt proper time and place for meeting in future. Once a year at leaſt they ought to meet, at a place the moſt centrical and convenient for all the churches in confederation to attend.

Although ſuch a conjunction of churches is not expreſsly commanded in ſcripture; yet it receives ſufficient countenance and authority from the light of nature, and the general laws of ſociety; but more eſpecially from a precedent eſtabliſhed by apoſtolical authority, recorded Acts chap. xv.

The Aſſociation thus formed, is a reſpectable body, as it repreſents not a city, country or nation, but the churches of Jeſus Chriſt. Yet it is by no means to be deemed a ſuperior judicature veſted with coercive power, or authority over the churches; it preſumes not to impoſe its ſentiments on its conſtituents, under pain of excommunication; nor does it anathamatize thoſe who do not implicitly ſubmit to its determinations; which would be nothing leſs than ſpiritual tyranny; and better comport with the arbitrary ſpirit of Popiſh councils, than with that meekneſs, which diſtinguiſhes the true diſciples and humble followers of the lowly yet adorable Jeſus. The *apoſtles, elders and brethren*, who compoſed the firſt Chriſtian council, preſumed not to impoſe their concluſions on the churches in ſuch a lordly manner; but prefaced their determinations with this modeſt prologue, *it ſeemed good to the Holy Ghoſt, and to us, to lay upon you no greater burden than theſe neceſſary things*, Act. xv. 28. The *Baptiſt Aſſociation* therefore arrogates no higher a title than that of an *Adviſary Council*; conſiſtent with which epithet it ought ever to act, when it acts at

all, without intruding upon the rights of independent congregational churches, or uſurping authority over them. Matt. xxiii. 10—12.

Neverthelefs, the aſſociation hath a natural and unalienable right to judge for itſelf, what churches ſhall be admitted into confederacy with it; and to withdraw from all acts of communion and fellowſhip with any church ſo admitted, provided ſuch church obſtinately perſiſt in holding corrupt principles, or indulging vicious practices, notwithſtanding all proper endeavours have been uſed to reclaim it. Eph. v. 7. Rev. xviii. 4.

An aſſociation, when tranſacting buſineſs, ſhould proceed in the following manner: 1ſt, Always begin and end each ſeſſion with prayer. 2d, Admit none as meſſengers but ſuch as come recommended by letters, well authenticated, from the churches to which they belong, or from whence they come. 3d, When a church petitions by letter for admiſſion, if approved of, the Moderator is to inform the meſſengers that their requeſt is granted, and deſire them to take their ſeats. 4th, All who have any thing to offer, are to riſe and addreſs the Moderator. 5th, While one is ſpeaking, the reſt are to be ſilent; yet all have an equal right to ſpeak in turn. 6th, No partiality or reſpect of perſons is to be ſhewn. 7th, Every matter ſhould be canvaſſed with gravity, modeſty, and a ſincere aim after truth. 8th, When all are not agreed, the matter may be put to the vote, and a majority determine. 9th, All queries regularly ſent by the churches, ſhould be anſwered if poſſible. 10th, Any matter propoſed, relative to the general good of the churches, ſhould be ſeriouſly attended to. 11th, Every tranſaction ſhould be conformable to the revealed will of God. 12th, A circular letter ſhould be wrote, and ſent to all the churches in confederation, containing ſuch inſtruction, information and advice, as may be thought moſt ſuitable; and with which ſhould be ſent the tranſactions of the Aſſociation.

The benefits ariſing from an aſſociation and communion of churches are many: in general, it will tend to the maintaining of the truth, order and diſcipline of the goſpel. By it, 1ſt, The church may have ſuch doubts as ariſe amongſt them cleared, which will prevent diſputes. Acts xv. 28, 29. 2d, They will be furniſhed with ſalutary counſel. Prov. xi. 14. 3d, Thoſe churches which have no miniſters, may obtain occaſional ſupplies. Can. viii. 8. 4th, The churches will be more cloſely united in promoting the cauſe and intereſt of Chriſt. 5th, A member who is aggrieved through partiality, or any other wrongs received from the church, may have an opportunity of applying

direction. 6. A godly and found Miniſtry will be encouraged, while a Miniſtry that is unſound and ungodly, will be diſcountenanced. 7. There will be a reciprocal communication of their gifts. Phi. iv. 15. 8. Miniſters may be alternately ſent out to preach the Goſpel to thoſe who are deſtitute. Gal. ii. 9. 9. A large party may draw off from the Church, by means of an obtruding Miniſter, or otherways, and the aggrieved may have no way of obtaining redreſs, but from the aſſociation. 10. A church may become heretical, with which its godly Members can no longer communicate; yet can obtain no relief, but by the Aſſociation. 11. Contentions may ariſe betwixt Siſter Churches, which the Aſſociation is moſt likely to remove. 12. The churches may have candidates for the Miniſtry properly tried by the aſſociation.

Theſe and other advantages ariſing from an aſſociation, muſt induce every Godly Church to deſire an union with ſuch a body: But ſhould any ſtand off, it would argue much ſelf-ſufficiency, Rev. iii. 17. and little or no deſire after the Unity of the Spirit, Eph. iv. 3. or mutual edification. 1 Cor. xii. 11---14.

Circular Letter.

The MINISTERS *and* MESSENGERS *of the* NEUSE BAPTIST ASSOCIATION, *to the ſeveral* CHURCHES *in their Connection, whom they repreſent, ſend Chriſtian Salutation.*

DEARLY BELOVED BRETHREN,

WE addreſs you this year on the ſubject of FAMILY GOVERNMENT. This ſubject is of great importance, and concerns you who profeſs to know the Lord; while you contemplate God's goodneſs to you, and admire the riches of that grace, that turned you from darkneſs to light, and from the power of ſin unto God, Oh! ever admire that unſpeakable gift,

turn your eyes around you, and see thousands lying unconcerned in the same deplorable state you were once in; Oh! pity them, let us try to shew them their danger, and bring them to the knowledge of the truth. Many of you, Brethren, have families, with whom God has entrusted you, saying, as it were, bring them up for me. How solemn the thought! how great the charge! yet, through Christ, strengthening you, you may be enabled to discharge this important trust, which will be your crown of rejoicing one day. We that are of God, surely do find the need of watchfulness, which is required in the government of our families.

God in the creation made man first; afterwards woman of one of the ribs of man; man was placed as the head and representative of the human race. Woman was made an help-mate, taken out of the side of man, next to his heart, shewing that she ought to be near and dear to him, as the human race was to spring from them; the woman's desire was to be to her husband, and he was to rule over her. Here observe, the sweet union was so situated, as to make them happy, and their respective duties agreeable. The apostle Paul, in order to shew how closely the connection was, and now ought to be, brings forward a simile betwixt Christ and his Church, Christ as the head and husband of the Church, and the Church as the body and spouse of Christ.

He begins his directions respecting family government, 1st, with the wives Eph. v. & vi. chap. compared with Col. iii & iv. chap. *Wives submit yourselves unto your own husbands, as unto the Lord.* 2d, with the husbands; *Husbands, love your wives, even as Christ also loved the Church, and gave himself for it.* 3. *Children, obey your parents in the Lord: for this is right. Honour thy father and mother (which is the first commandment with promise), that it may be well with thee, and thou mayest live long on the earth.* 4. *Fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.* 5. *Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ: not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart;* 6. *And, ye masters, do the same things unto them, forbearing threatening, knowing that your Master also is in heaven, neither is there respect of persons with him.* Observe how beautifully the Apostle directs the duty of every one in a family, giving no liberties to any to reward evil for evil, but

ſtrictly exhorts them to be ſtrong in the Lord, and in the power of his might, for ſays the Apoſtle, *we wreſtle not againſt fleſh & blood, but againſt principalities, againſt powers, againſt the rulers of the darkneſs of this world, againſt ſpiritual wickedneſs in high places*, and then goes on to tell them to put on the whole armour of God, that they may be able to ſtand in the evil day. The ſubmiſſion of wives cauſes their huſbands to love them. The love from the Huſbands, cauſes the wives to ſubmit to them. The obedience of children, cauſes their parents to admire them, it prevents their provoking them to wrath, and enables them to bring them up in a more godly manner. The duty of Servants, enables their maſters to render to them that which is equal. By obſerving and obeying thoſe rules, they act in the council of God, and are thereby under his bleſſings. Brethren, *Ye are the light of the world. A city that is ſet on an hill, cannot be hid.* Matt. v. 14. Now (16) *let your light ſo ſhine before men, that they may ſee your good works, and glorify your Father which is in heaven.*

To give to your ſervants that which is juſt and equal, conſiſts not only in food and raiment, but the privileges of your religious family diſcipline. Brethren, give your families all the liberties in Devotion you can, and clear your ſkirts of their blood: Thus being found in your duty, you will certainly eſcape the anſwer of Jeremiah's prayer, wherein he ſayeth; *Pour out thy fury upon the heathens that know thee not, and upon the families that call not on thy name.* Jer. x. 25. For the eyes of the world are upon you, and if finding your conduct contrary to what you profeſs, it will be a ſtumbling-block to the wicked, and will cauſe the church of Chriſt, and its worthy eſteem to be perſecuted, Zion's cords ſhortened, and her ſtakes weakened. Now we beſeech you, Brethren, take our friendly advice under your ſerious conſideration, and what you find therein, conſiſtent with Chriſtianity, comply with, without delay.

May the peace of God, through our Lord Jeſus Chriſt, be with you all, Amen.

By order,

FRANCIS OLIVER, *Moderator.*
NEEDHAM WHITFIELD, *Clerk.*

[*J. Gales, Raleigh, Printer,*]

MINUTES

OF THE

NORTH-CAROLINA

NEUSE BAPTIST ASSOCIATION,

HOLDEN AT

SOUTH-WEST MEETING HOUSE,

ONSLOW COUNTY.

Saturday, October 10, 1801.

1. THE Introductory Sermon was delivered by Elder WILLIAM THYMS, from Isa. lxii, 6. *I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: Ye that make mention of the* LORD, *keep not silence.*

2. After public worship proceeded to business. Read the *Constitution* and *Decorum.*

3. Opened by prayer by Elder NOAH TYSON.

4. Elder ERANCIS OLIVER, *Moderator*, Brother NEEDHAM WHITFIELD, *Clerk*; and Elder LEWIS WHITFIELD, *Assistant Clerk.*

5. Elders WILLIAM BRAME, JAMES M'CABE, and NOAH TYSON, being present, were invited to seats.

6. Letters from twenty-six churches were read, the names of the Delegates enrolled; took the following account of members who have been added, dismissed, excluded, or have died the year past; with the present number in each church, and sums contributed.

Pastors of Churches, and other ordained Ministers are in SMALL CAPITALS; unordained Preachers in *Italics*. Those marked thus, * were not present; from the Churches marked thus, † we received no intelligence, in which their number stands as last year. Dashes——— denote no Pastors.

Churches.	Ministers and Delegates.	Marry	Rec. by letter.	Dism. by letter	Excommunicated.	Deceased	Number.	£.	s.	d.
1. Beaufort, Durhams-Creek	Alex. Reddit *						11		10	
2. Brunfwick, Lockwoods Foll	ABRAM BAKER Solomon Reeves	21	5		1	2	54		15	
3. Carteret, Hadnots Creek	JARIUS WEAK David Ruffel.		1	2			16		10	
4. Carteret, New-Port.	JOHN M'KEAN *William Garner*		1			2	67		15	
5. Carteret, North-River.							45			
6. Craven. Coor-Creek.	JOHN BEESLY* W. Kilkpatrick James Houfton	3				1	50		15	
7. Craven, Goofe-Creek.	John E. Slade.	1		2	2		64	1		
8. Craven, Swift-Creek.	RICH. WILLIS* Abr. Warren.			1	1	1	45	1		
9. Cumberland, Cape-Fear.	WIL. THYMS. *Ezekiel Bryan.*	10	6	3	2		114	2		
10. Duplin, Bear-Marfh.	FRAN. OLIVER Needh. Whitfiel	2	1	2		1	90	2		
11. Duplin, Muddy-Creek.	JOB. THIGPIN William Farrier	8		2		2	45	1	10	
12. Edgecomb,† Tofniot.	REUBEN HAYS*						32			
13. Edgecomb, Town-Creek.	JOS. BARNES. H. Williamfon.*		2		1		37		15	
14. Franklin, Poplar-Spring.	John Rice.* Jofepn Freeman					1	54		10	
15. Green, Little-Contentny	*Benjamin Bynum* Joseph Thigpin.	5	1		1		45		15	
16. Johnfton, Mill-Creek.	LEW. GAUDLE* Matthew Mifon	1	1	5	2		102	1	5	
17. Johnfton, Rocky Spring.	JOHN GULLY.* *Nathan Gully.* Jeffe Wall.	4	2				33		15	
18. Jon s White-Oak.	CALEB SMITH. John Bender.	1	21				42		10	
	Carried over	56	41	17	10	10	947	15	5	

	Churches.	*Miniſters and Delegates.*	Baptized.	Rec. by let.	Dism. by let.	Excommun.	Deceaſed.	Number.	£.	s.	d.
		Brought forward	56	41	17	10	10	947	15	5	
19.	Lenoir, Bear-creek.	L. WHITFIELD Moſes Standley.	1		3		3	53	1	10	
20.	Lenoir, Beaver-Dam.	SILAS CARTER *John Koonce.*	12			1	1	58	1	10	
21.	Newhanover, Bull-Tail.	WIL. COOPER *William Wells.*	5			1		54	1		
22.	Onſlow, New-River.	——— ——— *Benjamin Rhodes* Charles Nixon.	11		24	1	5	42	1		
23.	Pitt, Red-Banks.	——— ——— Moſes Moore.* Francis Bond.	2		1	2	1	37		12	6
24.	Robeſon, Aſh-Pole.	ISH. PITMAN.* Daniel Loe.						39	1		
25.	Robeſon, Saddle-Tree.	WHAWTHORN* Kedar Hawthorn Joſh. Hawthorn.	5	7	48	3	3	81	1	5	
26.	Sampſon,† Cohary.	FLEET COOPER*						101			
27.	Sampſon,† Mingo.	AARON MOORE*						64			
28.	Wake, Croſs-Roads,	ZADOCK BELL* John Fort. Boling Dunn.		2	2			35		10	
29	Wayne, Black-Creek,	——— ——— Jeſſe Aycock.				1	2	41		10	
30.	Wayne, Naughunty.	J. THOMPSON.* Joſhua Goodſon. James Taylor.				3	1	25		10	
		TOTAL	92	50	95	22	26	1577	24	12	6

7. Received letters of Correſpondence from the following Aſſociations: Virginia, Portſmouth; Georgia, and two copies of their minutes; Kehukee, and twenty-eight copies of their minutes, by the hands of their Delegates, Elders James M'Cabe and Noah Tyſon, and two copies of the minutes of the Ketockton Aſſociation, as tokens of their love.

8. Elder Silas Carter, and Brother James Houſton are requeſted to act as a commitee of Finance, to ſettle with the Treaſurer, and make allowances.

9. Brethren appointed to write letters of correſpondence to the following Aſſociations; Elder WILLIAM THYMS to *Bethel*, Elder WILLIAM COOPER to *Charleſton*, Brother JOHN KOONCE to *Kehukee*, Brother FRANCIS BOND, to *Virginia, Portſmouth*, and Brother JAMES HOUSTON, to *Georgia*.

10. Elders M'CABE, WHITFIELD, and BAKER appointed to perform divine Worſhip tomorrow, beginning at 10 o'clock.

11. Adjourned until Monday, 9 o'clock A. M. by prayer by ELDER BARNES.

Lord's Day, October 11, 1801.

The Elders in the Miniſtry met a conſiderable congregation, JAMES M'CABE preached from Pſa. ciii. 13. ABRAM BAKER from Iſa. li. 1. 2. and LEWIS WHITFIELD from the Book of Ruth. The day was cloſed by a warm exhortation, from Elder WILLIAM BRAME. We hope God's preſence was with them, and that a divine bleſſing will follow their labours.

Monday, October 12, 1801.

12. Met from adjournment, opened by prayer, by Elder BRAME.

13. The brethren appointed to write letters of correſpondence to the Aſſociations delivered the ſame: read and approved.

14. Elders LEWIS WHITFIELD and WILLIAM COOPER are requeſted to attend the next Kehukee Aſſociation, to be held in Bertie county, at Freeman's Meeting-houſe, on Saturday before the firſt Lord's day in October next, as Delegates from this.

15. The petition from Poplar-Spring Church read, requeſting a diſmiſſion, to join Kehukee Aſſociation. Their prayer granted, and they recommended.

16. *Query.* Is it goſpel order to ordain all Preachers of our faith and order, who have gifts and qualifications ſuch as the Church approves of. Laid over to the next Aſſociation.

17. The committee of Finance reported,

That there now remains in the Treaſury	£21 6 6	
Received this year from twenty-ſix churches	24 12 6	
		45 19 0
Paid for printing 400 copies of laſt year's minutes	12	
Paid Brother Whitfield for his trouble and expence,	10	
Paid Elder Barnes for his attendance as a Delegate to the Kehukee Aſſociation	2 10	
		24 10
Remaining in the Treaſury		21 9

18. Elder LEWIS WHITFIELD is requeſted to write a circular letter, for the next Aſſociation, and chooſe his ſubject.

19. Reſolved, that the next Aſſociation be held at Cedar-Creek meeting-houſe, Cumberland county, and that it begin on Saturday before the third Lord's day in October next. Elder WHITFIELD, to preach the Introductory Sermon, in caſe of failure Elder BAKER, divine worſhip to begin at 11o'clock, A. M.

20. Received the following copies of Minutes from the Aſſociations; 2 from Roanoake diſtrict, Virginia, for the year 1800; 2 from the Middle diſtrict, Virginia, for the years 1800 and 1801, and one from Flat River diſtrict, No. Carolina, for the year 1800, as tokens of love. Diſtributed.

21. The churches who have failed to repreſent themſelves in this Aſſociation, are requeſted to make their reaſons known to the next.

22. Brother NEEDHAM WHITFIELD is requeſted to prepare theſe minutes for the preſs, have 400 copies printed and diſtributed as uſual.

23. Adjourned by prayer by Elder Baker.

CIRCULAR LETTER.

The Miniſters and Meſſengers of the Neuſe Baptiſt Aſſociation, to the ſeveral Churches they repreſent, ſend Chriſtian Salutation.

BELOVED BRETHREN,

THROUGH a kind and indulgent Providence, we have had another pleaſing interview with each other; and hope the Lord was with us of a truth. We alſo have been greatly comforted, by your letters; hearing of the work of God going on proſperouſly in ſome of the Churches, and, generally, that you ſtand faſt in the faith once delivered to the ſaints, even in the time of abounding error. We believe the time foretold by St. Paul is come, when they would not endure ſound doctrine, which induces us the more to exhort you to be ſtedfaſt in the faith. We therefore addreſs you this year on the doctrine of the PERSEVERANCE OF THE SAINTS, which (though ridiculed by ſome men of eminence in the religious world) is the very foundation of the Chriſtian Religion; and if this be removed what ſhall the Righteous do? It ſaps the very foundation of Chriſtian conſolation, makes Religion uncertain and unſafe, and puts the crown of thoſe that are ſaved at leaſt in part upon their own heads.

The doctrine of *Perſeverance* may be ſufficiently proved by Scripture, as well as by the Divine Perfections of God. We ſhall therefore,

I. Introduce a few (among many) of thoſe Scriptures.

II. Advance ſome arguments from the Divine perfections, for the ſupport of the doctrine.

But firſt we would with our meaning to be properly underſtood. By Saints, we mean ſuch as are regenerated, and born again of the Spirit; ſuch as have by the Spirit been convinced of ſin, righteouſneſs and judgment, and enabled by faith to apprehend, and lay hold on Jeſus Chriſt as their Saviour; and this not a bare ſpeculative faith, but a faith that works by love and changes the heart; making them new creatures in Chriſt Jeſus: for, ſays the Apoſtle, If any man be in Chriſt Jeſus, he is a new creature. Such as theſe, we believe, will never finally fall, or eternally periſh; and, for the ſupport of our belief, we introduce the following Scriptures. John v. 24: *Verily, verily, I ſay unto you, He that heareth my word, and believeth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation; but is paſſed from death unto life.* x. 27, 28, 29: *My ſheep hear my voice, and I know them, and they follow me. And I give to them eternal life, and they ſhall never periſh,* &c. xi. 26: *Whoſoever liveth, and believeth in me, ſhall never die.* vi. 40: *And this is the will of him that*

ſent me, that every one which ſeeth the ſon, and believeth on him, may have everlaſting life; and I will raiſe him up at the laſt day. xvii. 20: *Neither pray I for theſe alone, but for them alſo which ſhall believe on me through their word.* Now theſe are the words of our bleſſed Saviour, that ſtand firmer than the heavens and the earth; wherein he promiſes, 1ſt, That they ſhall not come into *condemnation*; 2dly, That they ſhall never *periſh*; 3dly, That they ſhall never *die*; 4thly, That he will raiſe them up at the *laſt day*, meaning, not only from their *graves* (from which all ſhall be raiſed) but alſo to *glory*; and 5thly, Obſerve, Chriſt's prayer, extends to all believers, and his Father always hears him, he never prays in vain. But in the mouth of two or three witneſſes, every word ſhall be eſtabliſhed, let us therefore hear what the Lord has ſaid by the mouth of his holy *Prophets* and *Apoſtles*. The Lord hath ſaid, by the mouth of his ſervant David, in Pſalms xciv. 14, that he *will not caſt off his people, neither will he forſake his inheritance.* cxxv. 1, 2: *They that truſt in the Lord ſhall be as Mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jeruſalem, ſo the Lord is round about his people, from henceforth even for ever.* lxxxiv. 7: *They go from ſtrength to ſtrength, every one of them in Zion appeareth before God.* But notwithſtanding all theſe precious promiſes, yet the poor, doubting, miſled Chriſtian, ſays, I believe the Lord will not forſake me, but I fear I ſhall forſake him. Hear what he ſays on this ſubject. Jer. xxxii. 40: *And I will make an everlaſting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they ſhall not depart from me.* Job xvii. 9: *The righteous alſo ſhall hold on his way, and he that hath clean hands ſhall be ſtronger and ſtronger.* 1 Peter i. 5: *Who are kept by the power of God, through faith, unto ſalvation, ready to be revealed in the laſt time.* Matt. i. 21: *His name ſhall be called Jeſus* (that is a Saviour) *for he ſhall ſave his people from their ſins.* N. B. To ſave them from their ſins, is not to ſuffer them to periſh in them. Iſa. xlv. 17: *But Iſrael* (meaning all Saints, or prevailers with God) *ſhall be ſaved in the Lord with an everlaſting ſalvation: ye ſhall not be aſhamed nor confounded world without end.* Rom. viii. 30: *Whom he juſtified, them he alſo glorified.* Col. iii. 3, 4: *For ye are dead, and your life is hid with Chriſt in God. When Chriſt, who is our life, ſhall appear, then ſhall ye alſo appear with him in glory.* Obſerve, the Chriſtian's life is hid with Chriſt in God; therefore, unleſs the Devil can ranſack heaven, and get Chriſt out of God, or God out of Heaven, he cannot deſtroy the believer's life; for as the life of Adam's progeny depended on him, as their natural and fœderal head; ſo the life of Chriſt's people depends on him, as their ſpiritual and covenant head, and *becauſe he lives, they ſhall live alſo.* John xiv. 19.

II. Come we now to treat of the *Divine perfections*. Whatever is agreeable to them, and made neceſſary by them, muſt be true; and whatever is contrary to them, and reflects diſhonor on them, muſt be falſe. We therefore ſhall take notice of ſome of the attributes of God, in the following manner: 1ſt, his *Wiſdom*; 2dly, his *Power*; 3dly, his *Truth*; 4thly, his *Juſtice*; 5thly, his *Immutability*. Firſt, His *Wiſdom*. He is the fountain of all wiſdom, as he expreſſes in Prov. viii. 14: *Counſel is mine, and ſound wiſdom; I am underſtanding, I have ſtrength*. And that he employed his Divine wiſdom from everlaſting, to find out the witty invention of man's ſalvation, plainly appears in the ſame chapter; and having deviſed a plan, purſuant thereunto, he ſent his Son into the world for the expreſs purpoſe of ſaving all them that believe, as appears from John iii. 16; and that it was his will, that all that believed on him, ſhould have everlaſting life, appears from John vi. 40. Now if he did employ his wiſdom on this important ſubject, and ſent his Son to ſuffer and die, to effect the purpoſe, and wills that it ſhould be ſo, and yet fails in the attempt, ſurely his wiſdom muſt be inſufficient in laying the plan, which is blaſphemy to ſuppoſe. 2dly, His *Power*. Now if he is a God infinite in wiſdom, and has employed that wiſdom in deviſing a way to ſave all believers, and his will is that they ſhould be ſaved (as above proved) and yet part of them are loſt, certainly this reflects diſhonor on his power, and contradicts that Scripture in John x. 29, where Chriſt ſays, *none is able to pluck them out of my Father's hand*. Agreeable to that God-diſhonoring doctrine of Saints finally falling from grace, we ought never to preach him as an Almighty God, having all power in heaven and earth. 3dly, his *Truth*. He cannot lie, Titus i. 2; and *promiſed* us (believers) eternal life *before the world began*. This promiſe being made before the world began, could not be made to believers, in their own perſons; but to Chriſt, their covenant head and repreſentative, who was ſet up from everlaſting, from the beginning, or ever the earth was: Prov. viii. 23; 2 Tim. i. 9; 1 Peter i. 20. Now Chriſt being ſet up from everlaſting, as the covenant head and repreſentative of his people, the Father muſt neceſſarily have entered into the covenant with him, as appears from Pſalms lxxxix. 3: *I have made a covenant with my choſen*. And Zech. ix. 11: *As for thee alſo, by the blood of thy covenant, I have ſent forth thy priſoners out of the pit*, &c. Now in this covenant, the Father promiſed the Son a ſeed, as a reward of his ſuffering, wherewith he ſhould be ſatisfied, Iſaiah liii. 10, 11; and that they ſhould be willing in the day of his power, Pſalm cx. 3; and that they ſhould be eſtabliſhed for ever, Pſ. lxxxix. 4; and that his ſeed ſhould endure for ever, ver. 29. But, ſays the Arminian, though none is able to pluck them out of his hands, yet they may pluck themſelves out; they may diſobey his ſtatutes, and bring eter-

nal deſtruction on themſelves; and though he will not forſake them, they may forſake him to their utter ruin. But hear what he ſays in the following verſes. If his children forſake my law, and walk not in my judgments; if they break my ſtatutes, and keep not my commandments, then will I viſit their tranſgreſſion with a rod, and their iniquities with ſtripes; nevertheleſs my loving kindneſs will I not utterly take from him, nor ſuffer my faithfulneſs to fail. My covenant will I not break, nor alter the thing that is gone out of my lips: once have I ſworn that I will not lie unto David. Here we find the Father has promiſed the Son a people, and that they ſhall be willing in the day of his power; that they ſhall be eſtabliſhed for ever, and that, through frailty and temptation, they may err in their walk; yet he will chaſtiſe and reclaim them. And this is confirmed by two immutable things, wherein it is impoſſible that God ſhould lie, to wit, his promiſe and oath; therefore to argue the reverſe, is to make the ever bleſſed God both a liar and perjured. Horrid blaſphemy! 4thly, His *Juſtice*. All mankind, by the fall, became inſolvent debtors to God by ſin; Jeſus Chriſt condeſcended to become the ſecurity of his people, took their ſins upon him, and at the fulneſs of time aſſumed human nature, obeyed and ſuffered, the juſt for the unjuſt, to bring them to God; ſatisfied Divine juſtice, magnified the law and made it honorable; ſo that God his Father, in divers places of Scripture, has acknowledged his ſatisfaction, with the payment and ſends his Spirit into their hearts, to work repentance, and faith, which is the gift of God, Eph. ii. 8; and grants believers a ſealed pardon of their ſins, witneſſed by his Spirit. Now, therefore, it is as ſtrictly conſiſtent with juſtice, to diſcharge them from condemnation, as for a human creditor to releaſe a poor debtor from goal, when his bail or ſurety has fully paid the debt, and taken a receipt in his name, which, it muſt be acknowledged, would be his duty to do, and to attempt the reverſe would be conſidered highly unjuſt; therefore God's juſtice, as well as his mercy and truth, ſecures the ſalvation of believers. 5thly, His *Immutability*. He is of one mind, and who can turn him. He is God, and changes not. He has loved his people with an everlaſting love; therefore with loving kindneſs has he drawn them. Whom he loves he loves to the end. His love is like himſelf, unchangeable; therefore his immutability ſecures the ſalvation of his people.

We might greatly enlarge upon this important ſubject; but it would far exceed the compaſs of a circular letter. Therefore we conclude, exhorting you to be ſtedfaſt, immovable, always abounding in the work of the Lord; for as much as ye know your labour is not in vain in the Lord.

We remain, beloved Brethren,

Affectionately Yours in the Goſpel Bonds,

FRANCIS OLIVER, *Moderator*.

NEEDHAM WHITFIELD, *Clerk*.

Minutes

OF THE

NORTH-CAROLINA

NEUSE BAPTIST ASSOCIATION,

HOLDEN AT

Cedar Creek Meeting-House,

CUMBERLAND COUNTY.

Saturday, October 16, 1802.

1. THE Introductory Sermon was delivered by Elder LEWIS WHITFIELD, from Lamentations iii. 24. *The* LORD *is my portion, saith my Soul, therefore will I hope in him.*

2. After worship, proceeded to business. Opened by prayer by Elder THOMPSON.

3. Elder FRANCIS OLIVER, *Moderator*. Brother NEEDHAM WHITFIELD, *Clerk*, and Brother LEMUEL DEBERRY, Assistant *Clerk*.

4. Elders JOHN STANTON and WILLIAM COOPER were invited to seats.

5. Read the *Constitution* and *Decorum*.

6. Brethren *M'Kinne*, *Bynum*, and *Williamson* a Committee of Finance, to settle with the Treasurer, make all allowances, and report.

7. Letters from twenty-nine Churches were read, the names of the Delegates enrolled, and took the following accounts of the Members who have been added, dismissed, excluded, or have died the year past; with the present number in each Church.

☞ Pastors of Churches, and other ordained Ministers are in SMALL CAPITALS; unordained Preachers in *Italics*. Those marked thus, * were not present; from the Churches marked thus, + we received no intelligence, in which case their number stands as last year; dashes ——— denote no Pastors.

Churches.	Ministers and Delegates.	Baptized.	Received by letter.	Dismissed by letter.	Excommunicated.	Deceased.	Numbers.	Sums Contributed. £ s. d.
1. Beaufort,† Durham-Creek.	—— ——						1	
2. Brunswick, Livingston-Creek.	Ezekiel Bryan. James Mimms.						25	10
3. Brunswick, Lockwood's Folly.	Abram Baker,* *Solomon Reeves.* *Job Goodman.*	6	2	2			6	1
4. Carteret, Hadnot's Creek.	Jabius Weaks.		1	1	1	1	14	10
5. Carteret,† New-Port	—— ——						67	
6. Carteret, North-River.	—— —— Alexan. Gillican.					2	4	1
7. Craven, Coor-Creek.	John Beesly, Wm. B. Fonville*	2			1		40	15
8. Craven, Goose-Creek.	—— —— *John E. Slade,* John Millar.	1			1	1	63	15
9. Craven, Swift-Creek.	Rich. Willis.* Joshua Willis.* David Whitford.	2		1		4	55	1
10. Cumberland, Cape Fear.	Wm. Thyms, James Beard.	12	4		1		107	1 10
11. Duplin. Bear-Marsh.	Francis Oliver Needh. Whitfield.	2		2		3	89	1 10
12. Duplin, Muddy-Creek.	Job Thigpin,* John Farrier.	30	1	2		3	72	15
13. Edgecomb, Tofniot.	Reuben Hays,* Robert Coleman.	11		1	1	3	31	10
14. Edgecomb, Town-Creek.	Joshua Barnes. Henry Williamson	4		2		1	37	15
15. Green, LittleContentney.	—— —— *Benjamin Bynum,* Lemuel Deberry.	8			2		53	10
16. Johnston, Mill-Creek.	Lewis Caudle, Nat. Thornton.	14	2	1	2	3	103	1 10
17. Johnston, Rocky-Spring.	John Gully. George Gully.	2					35	12 6
18. Jones, White Oak.	Caleb Smith* John Bender.	5		1		1	45	10
19. Lenoir, Bear-Creek.	L. Whitfield, Barna. M'Kinne.	1					54	1 10
	Carried forward	100	10	14	9	23	1013	15 2 6

Churches.	Miniſters and Delegates.	Baptiſed.	Received by letter	Diſmiſſed by letter.	Excommunicated.	Deceaſed.	Numbers.	Sums contributed. £	s.	d.
	rought forward,	100	10	14	9	3	1012	15	2	6
20. Lenoir,	SILAS CARTER,	6	1	1	2		67		10	
Beaver-Dam.	*John Koonce.**									
21. New-Hanover	WILL. WELLS,	6				1	61	1		
Bull-tail.	Aaron Williams.									
22. Onſlow,	—— ——	3	1	2		4	46		10	
New-River.	*Charles Nixon.*									
	Benjamin Rhodes.									
23. Pitt,	—— ——	4		1			87		10	
Red Banks.	*James Handcock,*									
	Henry Smith.*									
24. Robeſon,	ISHAM PITMAN,	7					45			
Aſh-pole.	Samuel Roland.									
25. Robeſon,	WM. HAWTHORN	2	1	2		1	8	1	5	
Saddle-Tree.	Joseph Singletary.									
26. Sampſon,	FLEET COOPER,	5			1		100	1	5	
Cohary.	James Matthews.									
27. Sampſon,	AARON MOORE.		3		2	3	62	1		
Mingo.	William Laton.									
28. Sampſon,	JOS. WILLIAMS,						45		15	
Seven Miles.	David Grantham.									
29. Wake,	ZADOCK BELL,*	3	2				39		10	
Croſs-Roads.	James Fort,									
	Bolling Dunn.									
30. Wayne,	—— ——	2			1		39		11	
Black-Creek.	Jeſſe Aycock,									
	Joel Evans.									
31. Wayne,	JOHN THOMPSON	2				2	25		10	
Naughunty.	Samuel Brown.									
	Total,	140	18	20	20	26	1610	..	86	

8. Received a letter of Correſpondence from the *Kehukee Aſſociation*, by her Delegates Elder HOLLOWAY MORRIS, and JAMES ROSS, who took ſeats.

9. Received a Petitionary letter from a Church in Sampſon County, Seven Miles Meeting Houſe, by her Delegates, praying admittance in this Aſſociation. Finding them to be orthodox and orderly they were received. Alſo a Church in Brunſwick County, Levingſton's Creek, requeſting the ſame favour. Granted from the ſame principles.

10. Elder WHITFIELD preſented the Circular Letter; read and received.

11. Brethren appointed to write letters of correfpondence to the following *Affociations*, viz. LEMUEL DEBERRY, to *Georgia*; FLEET COOPER, to *Virginia Portfmouth*; AARON WILLIAMS, to *Ethel*; BARNABA M'KINNE, to *Kehukee*; WILLIAM WELLS, to *Charleftown*; and JOHN E. SLADE, to *Flat-River*.

12. Elders ROSS, BARNES, WHITFIELD, and OLIVER, are appointed to preach to-morrow; Divine Worfhip to begin at 10 o'clock, A. M.

13 Adjourned until Monday, 9 o'clock, A. M. by prayer by Elder BARNES.

Lord's Day, October 17, 1802.

The Elders met a confiderable congregation. ROSS preached from Pfa. xxvii. 1. BARNES from Rom. vi. 23. WHITFIELD from Gen. xxiv. Time being fhort, OLIVER concluded with a warm exhortation. We hope a divine bleffing will follow their labours.

Monday, October 18, 1802.

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14. Met from adjournment, opened by prayer by Elder WHITFIELD.

15. Received Minutes from the following Affociations; one copy from *Ketockton*, 1709; one from *Goffien*, 1799; one from *Dover*, 1801; one from *Middle Diftrict*, 1799, and two do. 1800; 1 from *Kehukee*, 1802, and twenty-one from *Virginia Portfmouth*, 1802.

16. The Brethren appointed to write letters of correfpondence to the Sifter Affociations, handed in the fame; read and received.

17. Elders FRANCIS OLIVER, and JOHN THOMPSON are requefted to attend (as Delegates) the *Kehukee Affociation*, to be held at Conniho, beginning on the Friday before the firft Lord's day in October, 1803.

18. Recommended by the Affociation, the publication of a pamphlet fet forth by Elder JOHN LEELAND, againft the

powers of Antichrift, called a *Blow at the Root*; another by GAITER, called the converfion of a Mahometan. Alfo, a fuitable fet of *Hymns* and *Spiritual Songs* for Public Worfhip.

19. The Query referred to this Aflociation from the laft, Is it Gofpel order to ordain all Preachers of our faith and order, who have gifts and qualifications, fuch as the Church approves of. Refolved, that the fame be fet afide.

20. The Committee of Finance reported,

That there now remains in the Treafury,	£21	9	0		
Received this year from 29 Churches,	24	8	6		
				45	17 6
Paid for printing 400 copies of laft Minutes,	8	0	0		
Paid Brother Whitfield, for his Trouble and Expence,	10	0	0		
Paid Elder Cooper, for his Attendance as a Delegate to the Kehukee Aflociation,	5	10	0		
Paid Elder Whitfield, for his do.	4	5	0		
				27	15 0
Remaining in the Treafury,				£18	2 6

21. Elder FLEET COOPER is requefted to write the Circular Letter to the next Aflociation, upon any religious fubject.

22. Refolved, that the next Aflociation be held at Rocky-Spring Meeting-houfe, in Johnfton County, that it begin on the Saturday before the third Lord's Day in October, 1803. Elder WILLIAM HAWTHORN to preach the Introductory Sermon; in cafe of failure, Elder WILLIAM WELLS. Worfhip to begin at 10 o'clock, A. M.

23. Brother Needham Whitfield is requefted to prepare thefe Minutes for the Prefs, have 400 copies printed, and diftributed as ufual.

24. Refolved, that the next Aflociation commune on the Lord's Day.

25. Concluded by Prayer by Elder MORRIS.

CIRCULAR LETTER.

The ELDERS *and* MESSENGERS *of the* NEUSE BAPTIST ASSOCIATION, *to the feveral* CHURCHES *whom they re-prefent, fend Chriftian Salutation.*

BELOVED BRETHREN,

WE have long ftudied the cauſe of ſuch coldneſs in Religion among us. Upon a ſtrict enquiry, we find it muſt be the love of the world. 1 John ii, 15 *Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.* By the world, we underſtand the three great objects of the ſame, RICHES, HONOURS and PLEASURES, which too much engroſs our affections, the purſuit of which hath marred our beauty, deſtroyed our peace, and wounded our comforts, which cauſes Chriſtianity to be lightly ſpoken of, drawing our affections from objects above, fixing our minds on periſhing vanities below. injurious to the honour of God, the glory of his cauſe, and the proſperity of Zion.

1. We are purſuing the Riches of this world, which promiſe nature happineſs (what a deceiving toy!) Is our carnal mind fully gratified? We anſwer, no. We are committing that great ſin of COVETOUSNESS, which is IDOLATRY. Do we not ſee our Brethren backward in all their duties—their feet lame, their hands on their loins, their harps hanging on the willows, and the wicked ſaying, come ſing us one of Zion's ſongs. How many ſeats of our brethren are empty on week-day meetings—our travelling Brethren in the Miniſtry leaving their wives as widows, and their children as orphans, preaching to almoſt bare walls, with a deſire to ſow unto us ſpiritual things. Do we beſtow on them our carnal things? No, Brethren, we are at home, following our farms, merchandize, &c. heaping up treaſure for heirs we know not whom. We want hearts to pray, eyes to ſee, ears to hear, voices to praiſe, and love to love again. Cold is our love to God, to his cauſe, to his Miniſters, to our Brethren, but more ſo to the Poor of the Houſehold of Faith. Read the following Scriptures: I. Tim. vi, 9, 10. Col. iii, 4. Pſal. cxxxviii, 4, Jam. i, 27. Luke x, 41, 42, &c, O! COVETOUSNESS, thou IDOLATROUS GODDESS of the wicked world, will you alſo wound ZION?

II. The Honours of the world. Honour from God would make us great and good men; but that which is of the world puffs us up with pride, and as one of the three unclean spirits like frogs leaping up the hill, from one post to another (OVER A LOAF OF BREAD TO A COAL OF FIRE) over the top and down on the other side; so worldly honour becomes disgraceful, while men are alive to bear reproach to their own shame, aspiring to destroy the reputation of others unjustly, to raise their own popularity. God, in justice, makes them acknowledge, with Adonibezek, As I have done, so God hath requited me. Read thus, Isa, v, 44. Rev. xvi. 13. Judg. i 7. Luke xiv, 11. Psal. ci, 1. 1 Cor. iv, 7, 8. Dan. iv. 37. &c.

III. The Pleasures of the world. Jam. v, 5. *Ye have lived in pleasure on the earth, and been wanton.* The blessings of God, spiritual and temporal, which we enjoy, are great, but little improved to his glory. Do we not delight in the creature more than the Creator? We eat, drink and wear after the flesh, which exalts Nature, and makes us forgetful of the beneficent hand. The spouse of the blessed Jesus has thus committed fornication with other lovers, losing the power and life of religion, and fallen into great backslidings, because of her carelessness, saying, I live at ease, am given to carnal pleasures of time, bring no children, found like a widow dressed in Babylonish garments, sitting among the pots. Now hear the word of the Lord, 1. Tim. v, 6. Isa. xlvii, 8. 9. Amos vi. 1. Isai. xxxii, 9, 10, 11, 12, 13, &c.

Now, dear Brethren, let us come to the Sanctuary, and weigh ourselves in the balance of God's word, and see if we are not found wanting, which is the only rule for our faith and practice. Rom. xii, 2. Col. iii, 1, 2. 1 Cor. xv, 48, and Matt. vi, 21.

I. As the Heavens are higher than the Earth, much more our RICHES in the future world, excel those in the present. Rom. viii, 17. John xiv, 2. 1 Cor. ii, 9. Luke xii, 32, &c.

II. You are the most honourable people in the world. The Children of God, begotten by the same Spirit which begat his Son Jesus of the Virgin Mary (viz. the HOLY GHOST) John xiv. 26. 1. Peter i, 3. 4, 5. 1. John iii, 9, 10. 2. Cor. vi, 18. Rev. i, 6, &c.

III. Our Pleasures are superior to those of an earthly nature, which leaves a guilty conscience; for at God's right hand there are pleasures for evermore. We eat, we drink, and wear things pertaining to eternal life. Psal. xvi, 11. 1. Peter, i, 4. John vi, 51. 2. Cor. v, 4, &c.

And now, dear Brethren, to conclude, we cite you to the foregoing, and following Scriptures, as the bounds of a circular could not contain them. 1 Peter iii, 15. Isa ii, 23. Heb. x, 25. Mal. iii, 16, 17, 18. Isa lix, 1. 2. Rev. iii, 1, 2, 3. Mark xiii, 37. Watch against the world, the flesh and the devil. We hear glorious news from different parts. God is visiting his Children, calling in his chosen, making up his jewels, and gathering his elect from the four quarters of the earth; and we are at ease in Zion. Pray for yourselves as individual members. Pray for the Churches you belong to, that God may purge them from their dross and tin. Pray for Zion, that she may put off her Babylonish garments, and no longer sit as a Widow, but appear as a Bride adorned for her husband, crying out like Rachel. Gen. xxx, 1. *Give me children, or else I die.*

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy. To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

FRANCIS OLIVER, *Moderator.*
NEEDHAM WHITFIELD, *Clerk.*

RALEIGH:
Printed by Joseph Gales, Printer to the State.

Minutes

OF THE

NORTH-CAROLINA

NEUSE BAPTIST ASSOCIATION,

HOLDEN AT

Rocky Spring Meeting-House, Johnston-County.

Saturday, October 15, 1803.

1. ELDER WILLIAM HAWTHORN met a large Congregation and delivered the Introductory *Sermon*, from Rom. v. 1. *Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ.*

2. After divine worship proceeded to business.

3. Read the *Constitution* and *Decorum*.

4. Elder *Jesse Read* opened the *Association* by Prayer.

5. Elder ABRAM BAKER, *Moderator*.

6. Brother NEEDHAM WHITFIELD, *Clerk*, and Brother SOLOMON CARY, Assistant *Clerk*.

7. Elders WILLIAM BRAME, WILLIAM COOPER, and REUBEN HAYS, were invited to seats.

8. Elders JESSE READ and MARTIN ROSS, Delegates from the *Kehukee Association* took seats among us.

9. Brother *William B. Fonville*, and Elder *John Gully*, appointed a Committee of *Finance* to receive the Contributions, and make all Settlements.

10. Received Letters of Correspondence from Associations, viz. *Kehukee*, *Virginia Portsmouth*, *Charleston*, and *Flat River*.

11. A Church in Edgecomb County, Town Creek, Winstead's Meeting-House, petitioned by Letter and Delegates for admittance into fellowship with us, finding them orthodox and orderly, they were received. (N. B. *This Church was constituted 8th December, 1802, since that time until now, they have received 91 Members into fellowship.*) Likewise a Church in Cumberland County, Neale's Creek Meeting House. Finding them well organized they were received. Also, a Church in Jones County, Chichinquamen Meeting House, upon sufficient information of their orthodoxy, they were received.

12. Appointed to write Letters of Correspondence to the following Association, viz. Elder *Oliver* to *Flat River*, Brother *Houston* to *Charleston*, Elder *Koonce* to *Kehukee*, Brother *Fonville* to *Georgia*, Brother *Deberry* to *Bethell*, and Elder *Winstead*, to *Virginia Portsmouth*.

13. Elders *Barnes*, *Ross*, and *Read*, are a Committee to examine the circular *letter*.

14. Letters from thirty-one Churches were read, the names of the Delegates enrolled, and took the following accounts of the Members, who have been added, dismissed, excluded, or have died the year past, with the present number in each Church.

☞ Pastors of Churches, and other ordained Ministers are in SMALL CAPITALS, unordained Preachers in *Italics*. Those marked thus, * were not present; from the Churches marked thus, † we received no intelligence, in which case their numbers stands as last year, dashes —— denote, no Pastors.

Churches.	*Ministers and Delegates.*	Baptized.	Received by letter.	Dismissed by letter.	Excommunicated.	Deceased.	Numbers.	Sums contributed. £. s. d.
1. Beaufort,† Durham's Creek.	—— ——						11	
2. Brunswick, Livingston Creek	EZEKIEL BRYAN. William Keath.*	4			1		29	15
3. Brunswick, Lockwood's Folly	ABRAM BAKER.	6					67	15
4 Carteret, Hadnot's Creek.	JABEUS WEAKS,* David Russell.				1		13	5
5. Carteret,† New-Port.	—— ——						67	17 6
6. Carteret,† North-River.	—— ——						42	
7. Craven, Coor Creek.	JOHN BEESLEY,* Wm. B. Foxville, James Houston.	2	1	1	1		51	15
8. Craven, Goose-Creek.	—— —— John Biggs.	1			3	4	57	15
9. Craven, Swift-Creek.	RICH. WILLIS,* David Whitford.	2		2		2	53	1 0
10. Cumberland, Cape-Fear.	WIL. THYMS, James Beard.	15	3	2			117	1 10
11. Cumberland, Neales Creek.	—— —— NATHAN GULLY William Gowers.						57	1 3
12. Duplin, Bear Marsh.	FRAN. OLIVER. Need. Whitfield.	34	1	4	1	2	118	1 15
13. Duplin, Muddy Creek.	JOB THIGPEN, Nathan Waller.*	27	1	2	1	2	94	1 5
14. Edgecomb, Tosnict.	JOR. SHERWOOD* Robert Coleman, Dempsy Barnes.	10		2	1	1	47	10
15. Edgecomb, Town Creek.	JOSHUA BARNES, Jethro Williamson.	3	5	2			53	15
16 Edgecomb, Winsteads.	FRA. WINSTEAD. James Draughon.*	91	3	4			127	1
		216	14	19	11	12	1003	13 0 6

Churches.	Miniſters and Delegates.	Baptiſed.	Received by letter.	Diſmiſſed by letter.	Excommunicated.	Reſtored.	Numbers.	Sums contributed: £.	s.	d.
	Brought over.	216	14	19	11	13	1203	13	0	6
17. Green, Little Contentney.	——— ——— Joſeph Thigpen,* Lemuel Deberry.	10	3		2	1	61		15	
18. Johnſton, Mill Creek.	LEWIS CAUDLE, James Woodall.	4		3	3	3	100	1	0	
19. Johnſton, Rocky-Spring.	JOHN GULLY, William Fillgo.	5		3		3	37		14	6
20. Jones, Chichinquamin.	JOHN KOONCE.						12		10	●
21. Jones, White-Oak.	CALEB SMITH.	2		2		2	41		15	0
22 Lenoir, Bear-Creek:	L. WHITFIELD.* Wm. Whitfield.	28	1			2	84	1	10	
23. Lenoir, Beaver Dam.	SILAS CARTER, Solomon Cary.	12	3	16			48		10	
24. Newhanover, Bull Tail.	WILL. WELLS, Aaron Williams.	2	2	3		2	62	1	0	
25. Onſlow,† New-River.	——— ———						46			
26. Pitt, Red Banks.	——— ——— John Moore, Gedeon Moy.	27	19				75	1	0	
27. Robeſon, Aſh-Pole,	ISHAM PITMAN, Daniel Loe.	27	2				75	1	0	
28. Robeſon, Saddle-Tree.	WM. HAWTHORN Charles Pate.	8		3	1	1	88	1	10	
29. Sampſon, Cohary.	FLEET COOPER,* Byas Boykin, Hugh Roberts.	43	3			1	140	1	10	
30 Sampſon, Mingo.	AARON MOORE, Sherwood Holly.	5				2	68	1	0	
31. Sampſon. Seven-Miles.	Jos. WILLIAMS, Alex. Benton.	35	1			1	79	1	0	
32. Wake, Croſs-Roads,	ZADOCK BELL. John Fort.	1		2			38		10	
33. Wayne, Black-Creek.	REUBEN HAYS, Jeſſe Acock, Joel Evans.	5	1		1		49			
34. Wayne, Naugheinty.	JOHN THOMPSON. Samuel Brown.		1			1	24		10	
		431	45	52	21	34	2130	27	15	●

15. Elders READ and ROSS are appointed to preach to-morrow: Worſhip to begin at 10 o'clock, A. M.

16. Elder BARNES is requeſted to adminiſter the *Lord's ſupper* to-morrow, and to call for ſuch helps as he may need.

17. Adjourned until Monday 9 o'clock, A. M. by prayer, by Elder *Read*.

Lord's Day, 16th October, 1803.

The *Miniſters* appointed, met a numerous aſſembly. READ preached from 1 Tim. 1, 15. *This is a faithful ſaying, and worthy of all acceptation, that Chriſt Jeſus came into the world to ſave ſinners.* ROSS, from Sol. Song viii 5. *Who is this that cometh up from the wilderneſs, leaning upon her beloved?* The *word* of the LORD was diſpenſed with *power*; ſolemnity among the audience; we hope the LORD was with us, and that a divine bleſſing will attend the labours of the day.

Monday, 17th October, 1803.

18. Met from adjournment. Opened by prayer by Elder OLIVER. Received a letter from the *Virginia Portſmouth Aſſociation*, dated May 1802. Alſo, one from *Charleſton*, November 1801.

19. The Committee, appointed to write letters of Correſpondence to the Aſſociations, handed them in; read and received.

20. Elder ROSS preſented the *circular Letter*, read and received.

21. Elder GULLY, from the Committee of *Finance*, reported,

That there now remains in the Treaſury, - - - - £. 18 2 6
Received this year from 31 Churches, 28 5 0
46 7 6

Paid for printing 400 Copies of the laſt year's minutes,	8	0	0
Paid Brother Whitfield for his trouble and expence,	11	0	0
Paid Elder Oliver, for his attendance as a Delegate to the Kehukee Aſſociation,	3	10	0
Paid Elder Thompſon, for his do.	3	10	0
			26 0 0
Remaining in the Treaſury.			£. 20 7 6

22. The Churches are requeſted, in their next letters, to ſet forth, in a ſhort manner, the eſſential principles they then hold, reſpecting their *faith*.

23. Reſolved that in future no query be entered on the Minutes, without the name of the querift being inſerted.

24. Elders WINSTEAD and BARNES are requeſted to attend as Delegates to the *Kehukee Aſſociation*, to be held at Parker's Meeting-Houſe, Hartford County, on the Friday before the firſt Lord's Day in October 1804. Elder BELL to *Virginia Portſmouth Aſſociation*, to be held at Seacock Meeting Houſe on the Saturday before the fourth Lord's Day in May 1804.

25. Reſolved, that the next *Aſſociation* be held at Pleaſant Plains Meeting Houſe, Wayne County, and that it begin on the Friday before the third Lord's Day in October 1804, and continue four days.

26. Elder KOONCE is requeſted to write the *circular Letter* to the next *Aſſociation*, upon any religious ſubject,

27. Brother *Needham Whitfield* is requeſted to prepare thoſe Minutes for the preſs, have 600 copies ſtruck, and diſperſe 200 to the Aſſociations, and the reſt to be divided among the Churches.

28. Elder WELLS is requeſted to preach the introductory *Sermon* to the *Aſſociation*; in caſe of failure Elder KOONCE, and that worſhip begin at 11 o'clock, A. M.

29. Elders JOHN BEESLY, and RICHARD WILLIS, are requeſted to viſit the Church on Durham's Creek, Beaufort County, and to make ſuch enquiries, and give ſuch inſtructions, as they think beſt for the Glory of GOD, and good of the Church, and make report to the next Aſſociation.

30. Reſolved, that Brother *Needham Whitfield*, be directed to lend the *Aſſociation Book* to Elder *Jeſſe Read*, for the expreſs purpoſe of collecting ſuch materials as he may think proper, for the publication of a Hiſtory of the *Aſſociations*. And that Elder *Read* is requeſted to return the ſame on or before our next Aſſociation.

31. Received the following Copies from the following Associations, viz. 12 Copies from *Kehukee* for the year 1802. 12 do. from *Virginia Portsmouth* for 1801. 25 do. for 1803. 19 do. from *Charleston* for 1801. 31 do. for 1802. 1 do. 2 Sessions, from *Flat River* for 1800 and 1801. 7 do. from do. for 2 Sessions, 1802 and 1803. 1 do. from *New-York* for 1802. 2 do. for 2 Sessions from *Roanoke District* for 1801. 2 do. for 2 do. 1802. 4 do. from *Middle District* for 1802. 2 do. from *Dover* for 1802. 2 do. from Kehotton for 1802. 2 do. from *Goshen* for 1802, and 3 do. from an Association in *Virginia* for 1801, which were distributed.

Adjourned by prayer by Elder Ross.

CIRCULAR LETTER.

The MINISTERS and MESSENGERS, of the NEUSE BAPTIST ASSOCIATION, to the several CHURCHES they represent, send CHRISTIAN SALUTATION.

BELOVED BRETHREN,

AS our former LETTERS have set forth the duty of MINISTERS, the duty of the CHURCHES, IMPUTED RIGHTEOUS, the FINAL PERSEVERANCE of the SAINTS, and last year the cause of COLDNESS, justly attributed to the love of the WORLD, we call your attention at this time to the CHRISTIAN'S DUTY, impressed by Saint Paul, I Cor. xvi. 13. *Watch ye, stand fast in the faith, quit you like men, be strong.*

I. Watch ye, ye believers in CHRIST, be upon your *guard*, enter not into *temptation*, abstain from every appearance of *evil*, take unto you the *whole* ARMOUR *of* GOD, watch as being in *danger* when you neglect watching, watch your own *hearts*, watch your inordinate *affections*, and through grace subdue them; let your watching be accompanied with *patience* waiting upon the LORD. Psa. lix. 9. *Because of his strength will I wait upon thee, for God is my defence.*

The duty of watching is enjoined by our SAVIOUR, Matt. xxiv. 42. Mark xiii. 33. Saint *Paul* exhorts to *watch* and be *sober*.

I Thef. v. 6, Safe watching is in the valley of humiliation, refting on the LORD.

II. Stand fait in the *Faith*.

Upon the faithfulnefs of GOD. Mal. iii. 6. Upon the *truth* of GOD, John v. 24. Upon the *power* of GOD, John x. 28, 29. Upon the *love* of GOD, Jer. xxxi. 3, John iii. 16. Upon the *fealing Spirit*, Eph. iv. 30, and fo build upon the *Apoftles* and *Prophets*, JESUS CHRIST himfelf being the chief corner STONE. Eph. ii. 20. Upon the *wifdom* of God, his *judgments* and *riches*. Rom. xi. 33, Upon his being a *juft* GOD and a SAVIOUR. Ifa. xlv. 21, Stand faft in the *faith*.

The faith once delived to the *Saints*.

Stand faft in the faith of the *Gofpel*, believing that we are SAVED and CALLED, *with an holy calling, not according to our works, but according to his own purpofe and grace, which was given us in Chrift Jefus before the world began*. II Tim. i. 9.

III. Quit you like *Men*.

Like men, who are not under the *law*, but under *grace*. Rom. vi. 14. Like men *redeemed* to GOD, by the *blood* of CHRIST. Rev. v. 9. Like men who feed on *living bread*, by faith. John vi 51, and that drink *living water*. John iv. 14. Like men kept as the *apple* of GOD's *eye*. Deu. xxxii. 10. Like men kept by the *power* of GOD, through faith unto *falvation*. I Peter, i. 5. Like men, who are the *fons* of GOD. I John, iii. 1. Like men, who are the *fifters* and *fpoufe* of CHRIST. Sol. Song. iv. 9, 10, 11, 12. Like men, that muft faithfully war againft the lufts of the *flefh*, the luft of the *eye*, and the pride of *life*. John, ii. 16. Like men, *bleffed* with the *word* of GOD, as a rule for *faith* and *practice*. John v. 39. Like men of GOD, continually under his *eye*, and his *ears* are open to their *prayers*. I Pet. iii. 12.

IV. Be ftrong.

Be ftrong in the LORD, and in the *power* of his *might*, as if the apoftle had faid, in yourfelves you are weak. The power of GOD, his grace and fpirit will make a full fupply.

If you want *wifdom*, afk it of GOD, every grace you need to make you *ftrong*, is richly treafured up in CHRIST. Let faith be in exercife, afk and have: faith in the *promifes* makes us ftrong, and in order to be *ftrong*, and *growing*, have no confidence in the *flefh*, live in obedience to your LORD's *commands*, efteeming them as privileges from the beft FRIEND. O that we and you could at all times fay I live, yet not I, but CHRIST *liveth* in *me*, and the *life* that I now *live*, I live by the FAITH of the SON of GOD. Then we fhould be *ftrong*, quitting ourfelves like men.

From principle, we should stand fast in the *faith*, and watching would become element. But alas, dear brethren, if we confer with *flesh* and *blood*, we grow weak, then in rushes *coldness*, and *pride* ruminates through the powers of the soul. Duties become *tasks*, the strongest is brought to real, praises turned to *sighs*. (Cursed *pride*, what hast thou done.) But pride goes into the *pulpit*, and where there is a minister of *superior* abilities, if he suffers pride to dictate for him, he will forget Paul's speech I Cor. xiv. I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue. And sometimes ministers of smaller gifts in presence of the former, if they suffer pride to rule, their ideas will be much darkened. Let such read, I Cor. iv. 2. It is required of *stewards*, that a man be found *faithful*. Good LORD deliver us from the evils of pride; Dear brethren; as the LORD is casting a gracious smile upon our NATION, making up his *jewels*, calling wanderers home, walk worthy of the vocation wherewith ye are called, let your hearts arise with the sweet singster of Israel, Psa. lxii. 5, 6, 7, 8. *My soul, wait thou only upon God: for my expectation is from him. He only is my rock and my salvation, he is my defence, I shall not be moved. In God is my salvation and my glory, the rock of my strength, and my refuge is in God. Trust in him at all times, ye people, pour out your heart before him. God is a refuge for us.* Selah.

Dear brethren, the harvest is great, and the labourers are few: *Pray ye therefore to the Lord of the harvest, that he will send labourers into his harvest.* Matt. ix. 38.

The Lord Jesus Christ be with your spirit.—Grace be with you. Amen.

ABRAM BAKER, *Moderator.*
NEEDHAM WHITFIELD, *Clerk.*

RALEIGH: Printed by J. GALES, Printer to the State.

Minutes

OF THE

NORTH-CAROLINA

NEUSE BAPTIST ASSOCIATION,

HOLDEN AT

Pleasant Plains Meeting House, Wayne County.

Friday, October 19, 1804.

1. ELDER WILLIAM WELLS delivered the Introductory Sermon to a large Audience from Psa. cxlvii. 2, 3. *The Lord doth build up Jerusalem; he gathereth together the outcasts of Israel. He healeth the broken in heart, and bindeth up their wounds.*

2. After worship proceeded to business.

3. The Association was opened by prayer by Elder *Barns.*

4. Elder ABRAM BAKER, *Moderator.*

5. Elder LEWIS WHITFIELD, *Clerk*; and Brother WILLIAM COX, Assistant Clerk.

6. The *Constitution* and *Decorum* was read.

7. Elders LEMUEL BURKITT and JESSE READ, Delegates from *Kehukee*, ISAAC HICKS from *Flat River*, and WILLIAM BRANTLEY, from *Sandy Creek* ASSOCIATIONS, took seats among us, and by them we received letters of correspondence and copies of their Minutes, also a letter from *Bethel.*

8. Brethren *William B. Fonville* and *Henry Williamson* are appointed a Committee of Finance, to receive the contributions and make all settlements.

9. Adjourned until to-morrow ten o'clock, A. M. by prayer by Elder *Thompson.*

Saturday, October 20, 1804.

10. Met from adjournment. Opened by prayer by Elder *Burkit.*

11. Received a letter petitioning for admission into fellowship into this Association from a Church in Wake County, Holly Spring, under the pastoral care of Robert Daniel, by the hands of her delegates. Also one from Bladen County, Seven Creeks, under the pastoral care of Job Goodman, by

her delegates. And one other from Bladen County, Beaver Dam, under the pastoral care of William Cooper, by her delegates. They being found to be orthodox and orderly, all were received.

12. The Church at Durham's Creek, Beaufort County, being few in number, and joined to the Swift Creek Church in Craven County, from their request, is hereby dissolved.

13. Elders *Burkit* and *Read* are requested to examine and revise the Circular Letter, if need be.

14. Appointed to write Letters of Correspondence to the following Associations: Elder *Oliver* to *Kehukee*, Elder *Daniel* to *Flat River*, Elder *Thigpin* to *Charlestown*, Brother *Cary* to *Portsmouth*, Brother *Williams* to *Bethel*, and Brother *Forville* to *Sandy Creek*.

15. Delegates appointed to the following *Associations*: Elders *Daniel* and *Whitfield* to *Kehukee*, *Thyms* to *Flat River*, *Daniel* to *Sandy Creek*, and *Winstead* to *Portsmouth*.

16. Elders *Burkit*, *Read* and *Daniel* are appointed to preach to-morrow. Divine Worship to begin at 10 o'clock, A. M.

17. Letters from thirty-three churches were read, the names of the delegates enrolled, and took the following accounts of the members who have been added, dismissed, excluded, or have died the year past, with the present number in each Church.

☞ Pastors of Churches, and other ordained Ministers are in SMALL CAPITALS, unordained Preachers in *Italics*. Those marked thus* were not present; from the Churches marked thus,† we received no intelligence, in which case their number stands as last year. Dashes ——— denote no Pastors.

CHURCHES.	Ministers and Delegates.	Baptized.	Received by letter.	Dismissed by letter.	Restored.	Excommunicated.	Deceased.	Number.	Sums contributed. £.	s.	d.
1. Bladen, Beaver-Dam.	WILLIAM COOPER, Abraham Jessop.							53	1	5	
2. Bladen, Seven-Creeks.	JOB GOODMAN, SOLOMON REAVES.	30				2	2	56		15	
3. Brunswick,† Livingston's Creek.	EZEKIEL BRYAN.*							29			
4. Brunswick, Lockwood's Folly.	ABRAM BAKER, William Wingate.	7		30				42		15	
5. Carteret, Hadnot's Creek.	JABIUS WEAKS.						1	12		5	
6. Carteret,† New-port.	——— ———							67			
7. Carteret,† North River.	——— ———							42			
Carried over,		30		30		2	3	342	3		

CHURCHES.	Ministers and Delegates.	Baptized.	Received by letter.	Dismissed by letter.	Restored.	Excommunicated.	Deceased.	Numbers.	Sums contributed. £. s. d.
	Brought over	37		30			3	301	3
3. Craven, Coor-Creek.	Warry Kilpatrick, William B. Fonville.	3	3	6	1		2	42	15
9. Craven, Goose-creek.	JOHN E SLADE,* John Brinson.*	4			1		2	38	15
10. Craven, Swift-Creek.	RICHARD WILLIS,* David Whitford.	12	5	1	1	1		73	15
11. Cumberland, Cape Fear.	WILLIAM THYMS, Joseph Thyms.	22	2	53	1	2	1	90	1 10
12. Cumberland, Neale's Creek.	NATHAN GULLY, Jacob Rowland.	35	9	5		1		94	1 15
13. Duplin, Bear Marsh.	FRANCIS OLIVER, Levin Watkins.	14		4			3	119	1 15
14. Duplin, Maddy Creek,	JOB THIGPIN, *Joseph Johnston.*	19	1	1		1	2	111	1 10
15. Edgecomb, Tosniot.	JORDAN SHERWOOD* Joshua Jordan, Ephraim Daniel.	10	1	1				57	10
16. Edgecomb, Town Creek.	JOSHUA BARNES, Henry Williamson.	4	2	3		3	1	52	15
17. Edgecomb, Winstead's.	FRANCIS WINSTEAD James Drawhon.	12		14		8	1	114	1
18. Green, Little Contentney.	Richard Allen, Abraham Joyner.	5				1		65	15
19. Johnston, Mill-Creek.	LEWIS CAUDLE,* Matthew Mason, Abraham Gomelian.	43		1		5		134	1
20. Johnston, Rocky Spring.	JOHN GULLY,* William Filgo, Ezekiel Stallions.	4					1	40	12 6
1. Jones, Chichinquamin.	JOHN KOONCE. Benjamin Fordham.	1						13	10
32. Jones, White Oak,	CALEB SMITH, Moses Fields.*		1	2				40	15
23. Lenoir, Bear Creek.	LEWIS WHITFIELD Barnaba M'Kinne.	19	4	1			2	98	1 10
24. Lenoir, Beaver Dam.	SILAS CARTER, *Solomon Carey.*	7		4	1	1	1	55	1 10
25. New-Hanover, Bull-Tail.	WM. WELLS, Aaron Williams,	7		4	1	1		69	1 5
26. Onslow, New River,	Jacob Wood. Williams Cox.	17			1	2	6	55	1 10
27. Pitt, Red Banks.	Gideon Moy. Jonathan Fe,lows.	4				3	3	77	15
28. Robeson, Ash-Pole.	ISHAM PITTMAN, John Price.	14			1			90	1
29. Robeson, Saddle-Tree.	WM. HAWTHORN; James Mears.	3	1	2	1	1	1	89	1 10
	Carried forward,	269	24	132	9	32	29	1935	26 12 6

	Brought forward,	26	8	13	13	9	3	7	29	37	12 6
30. Sampson, Cohary.	LEET COOPER, James Matthews.	12					3	1	14	1	1 10
31. Sampson, Mingo.	AARON MOORE,* Moses Warwick, Needham Dudley.	22				3			9		15
32. Sampson, Seven Mlles.	JOSEPH WILLIAMS, David Grantham.	16			8		2	3	8	2	1
33 Wake, Cross Roads.	JADOCK BELL,* John Fort.	2	4			1	2		4		10
34. Wake, Holly Spring.	L. T. DANIEL, Mark Mvatt.								16	8	1 19 6
35 Wayne, Black Creek.	REU. HAYS,* Joel Evans, Isham Evans.	14				3		1	6		15
36. Wayne, Naugauuty.	JOHN THOMPSON, William Taylor.			1				1	2		10
		36	8	14	8	14	8	7	25	34	33 12

18. Adjourned until Monday, 10 o'clock, A. M. by prayer by Elder *Thyms*.

Lord's Day, Oct. 21, 1804.

The Elders in the Ministry appointed met a large congregegation, READ preached from Hosea vi. i *Come and let us return unto the Lord.* DANIEL from Lamen: iv. 2. *The precious Sons of Zion comparable to fine gold*; and BURKIT from Zach. iii. 9 10; *For behold, the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of Hosts; behold, I will remove the iniquity of that land in one day. In that day, saith the Lord of Hosts, shall ye call every man his neighbour under the vine and under the fig-tree.* The word of the Lord was powerfully delivered to a solemn audience, we hope a blessing will attend the same.

Monday, 22nd October, 1804.

19. Met from adjournment. Opened by prayer by Elder *Burkit*.

20. The corresponding letters to the Associations were handed in, read and received. Also the Circular Letter.

21. The *Kehukee Association* having appointed a Convention to be holden at Cashie Meeting House, Bertie County, on the Friday before the third Sunday in June, in order to deliberate on the expediency, or non-expediency of the Missionary business; in consequence of which, this *Association* taking the same into consideration, think proper to appoint Delegates to meet them at that time and place; and for that purpose Elder *Robert T. Daniel*, Elder *Silas Carter*, Brother *John Fort*, Brother *Joseph Thymes*, Elder *Francis Oliver* and in case of failure in Elder Oliver, Brother *Levin Watkins*, voluntarily consented, and hereby are appointed for the said purpose.

22. Elder *William Thyms*, is requested to write the Circular letter, and to choose his subject.

23. The Committee of Finance reporteth as followeth:

Remaining in the Treasury,		£20	7	6	
Received this year from 33 Churches		33	12	0	
				53	19 6
Paid for printing 600 copies of the last year's Minutes,	- -	10	10	0	
Paid Brother Whitfield his Expences in having the same done,	-	10	0	0	
Paid Elders Barnes and Winstead, as Delegates to Kehukee	-	4	0	0	
Paid Brother Fort for a letter taken out of the Post-Office,	- -	0	5	0	
				24	15 0
Now remaining in the Treasury,	-			£29	4 6

24. The Minutes received here from our Sister Association were distributed among the Churches.

25. Resolved, that our next *Association* be holden at *Saddletree Meeting-house*, Robeson County, and that it begin on the Friday before the third Lord's Day in October, 1805, and continue four days.

26. Elder *Daniel* is requested to preach the Introductory Sermon to our next *Association*, in case of failure Elder *Baker*. Worship to begin at 11 o'clock, A. M.

27. On motion of Elder *Thyms*, The Churches are requested to take under their consideration the division of this *Association*, and signify their approbation or disapprobation in their next letters.

28. Brother *Needham Whitfield* is requested to prepare these Minutes for the press, have 600 copies printed, and distribute the same as usual.

Adjourned by prayer by Elder *Read*.

CIRCULAR LETTER.

The MINISTERS and MESSENGERS who compose the NEUSE BAPTIST ASSOCIATION, wish *Grace*, *Mercy*, *Peace* and *Love*, to abound in all the *Churches* belonging to their connection:

DEAR BRETHREN, *beloved of the Lord*,

WE hope you have been mindful of the Grace of God bestowed upon you, and that you stand fast in the liberty wherewith Christ hath made us free.

Our wishes in writing to you at this time, is to excite you to GROW in GRACE. 2 Pet. iii, 18. *But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ.*

It is unnecessary for us at this time to speak of the different significations of the term GRACE, it being SALVATION through JESUS CHRIST, *with the virtues thereof*, we have in view, which in Scripture is frequently termed GRACE, and godly edifying knowledge of our Lord and Saviour Jesus Christ: It is a subject of the greatest importance, quite beyond the limits of a Circular Letter. We refer you to the Scriptures, and the various branches of the Christian duty, and endeavour to impress the same on your minds. Sure we are that nothing will more immediately promote our Redeemer's Kingdom, and unite the Churches together in love, than that of your speedy growth in Grace. You heirs of Grace, Tit. iii, 7. Called into the Grace of Christ, Gal. i, 6. Saved by Grace, Ephe. ii, 5. Tit. iii, 5. *Not by works of righteousnefs which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghoft.* Grow in the knowledge of *Original Sin*, which is the root of all bitterness, Gen. iii, 6. Matt. iii, 7. xv, 19. Psal. li, 5. Rom. v. 12. Learn of Christ true *Juftification* from all things by the *imputed righteoufness* of Jesus Christ, Acts xiii, 39. Rom. iv, 6, 11, 24. James ii, 23. 2 Cor. v. 21. *For he hath made him to be sin for us who knew no sin, that we might be made the righteoufnefs of God in him.* It is impossible that Christ could be made sin for us, but by our sins being imputed to him. And it is equally as impossible that we can be made the righteousness of God in him, but by his righteousness being imputed to us; read Isa. liii. Learn of God true and instantaneous *Sanctification* by the Spirit of Christ, 1 Pet. i, 2. 2 Thes. ii, 13. 1 Cor. vi, 11. And all the Saints final perseverance in *Grace* from a hope in Christ, 1 John iii, 3. John xiv, 23. And by the power of God. 1 Pet. i, 5. John xiv, 19, and by the Word of God. John v, 24, Rom. viii, 1. Job xvii, 9.

Believers in Jesus Christ are the only subjects for *Baptifm*, Acts viii, 12, 37. Matt. iii, 8. Acts x, 47, 48. Baptism by *immerfion* is the true mode, Matt. iii, 6, 16. Acts viii, 38. Rom. vi, 4. Col. ii, 12. Grow up to comprehend with all Saints what is the *length*, *breadth*, *depth* and *heighth* of those related *Facts* in the knowledge of our Lord and Saviour Jesus Christ. He is one God, 1 Tim. ii, 5, And Lord of all, that made all things in heaven and earth, visible and invisible, Gen. i. 1. John i, 8. Isai. xlv, 12. Col. i. 16. And he was before all things consisted, Col. i, 17. Acts xvii, 25, 28. Our Saviour dwelled in the bosom of his Father Almighty before the world was, Prov. viii, 22. John xvii, 5. And stipulated to fulfil the law of God, Psal. xl. 7. Heb. x. 7. 1 Pet. i, 20, which *Man* has offended, and thereby done the greatest injury to Divine *Juftice*. But in the fulness of time, our Saviour assumed Human Nature, was born of the Virgin Mary, his name called Jesus, a *Saviour* of his *People*, Mat. i, 21. He lived agreeable to the necessary requisitions of the law of God, made atonement for the sins of his people by the sacrifice of himself, and arose from the dead, and ascended to the right

hand of God. There Christ the anointed of God, Psal. ii, 2. Heb. i, 9. Justly bears the office of a PRIEST, who ever liveth to make intercession for his people according to the will of God, Rom. viii, 27. Heb. vii, 25. And a PROPHET, Deut. xviii, 15. Acts vii, 37. He foretels his people of the evils of sin, gives them knowledge of Salvation by Jesus Christ, and guides them in the way of peace, directs them in their duties. And as KING over his Church, Psal. ii, 6. Isa. xxxii, 1. Rev. xix, 16. Rules them with *Wisdom*, *Power*, *Love*, *Peace* and *Joy* in the *Holy Ghost*, dwells and walks in them, 2 Cor. vi, 16. By his Spirit guides them into all *Truth*, keeps them by his Divine *Power* from evil, and at last brings them to glory.

And now, dear brethren, grow up to a full sense and understanding of those infallible truths; but as our growth in Grace depends in a measure upon the Ministers of the Gospel, we call aloud upon you in the Ministry, as our attainable graces mostly depend upon your stability and diligence in fulfilling of your respective duties. You are *Watchmen* over Jerusalem, Isa. lxii, 6. Exod. xxxiii, 7. You are to watch against every thing that will retard the progress of Religion. When you see the errors and deceivableness of men, you are to warn the people against them; when you see men bring in privily damnable heresies, you are to exclaim against them, and hold up the light of Life before all men, and lead the little flock of Christ immediately into their duties, blow the trumpet of the Gospel, sound an alarm in the Churches. Watch before God to be filled with treasures of *Wisdom*, as clouds full of rain, that you may pour out the blessings of the Gospel upon Church and State. You as *Pastors* after God's heart, Jer. iii, 15. Take heed therefore unto yourselves, and unto all the flock over which the Holy Ghost hath made you *Overseers*, to feed the Church of God which he hath purchased with his own BLOOD, Acts xx, 28. You are to feed the Children of God, with the great and precious promises of God, feed them with the sincere milk of the Word of God, 1 Pet. ii, 2, that they may grow thereby, feed them with sound Divinity that cannot be condemned, sound principles agreeable to the word of God, feed them with the knowledge of God's special love to us, which is the cause of our Salvation, Jer. xxxi, 3. John iii, 16. Feed them with spiritual understanding of the Scriptures, that they may have their senses exercised to discern both good and evil. You as *Ministers* of God, are to be faithful and diligent in your administration, on which depends the prosperity of Zion, and the good of sinners, then there is no idle time for you: Is it a time to receive money, garments, olive-yards, vineyards, sheep, oxen, men-servants and maid-servants, a time for farming and merchandizing, with Ministers, when the everlasting happiness of Souls depends much upon your speedy administration. Read Acts xxvi, 17, 18. Rom. i, 16, x, 14, 15. Know that idle, covetous Ministers, will bring coldness and barrenness upon Churches, and cause sinners to stay in their sins, but their *Blood* will he require at your hands, Ex. xxxiii, 6. Then, dear brethren in the Ministry, be faithful

for the cities of our God; fear not to leave your wives and children at home with God, while you go far and near to preach the Gospel to every creature, and stir up the Brethren to watch and be sober, and sinners to repentance, be instant with the Lord, to receive of his fulness, and bring out of the Word of Life things new and old, that vital Religion may spread her branches over the whole world. Then, in the discharge of your duties, you will feed the little flock of Jesus, and cause the Churches to grow and prosper, as a tree planted by the rivers of water, that bringeth forth his fruit in his season, Psal. i, 3.

And you, dear Brethren, heirs of the same Grace with your Ministers, must stand up as strong men for the cause of God and Truth; use all your endeavours to forward your growth in Grace, and for a speedy growth in Religion, attend to all the proofs of wisdom, hold up the light of life by a virtuous conduct and an exemplary life, ever manifesting your faith in Christ by the fruits of the Spirit, Gal. v, 22, 23. Be careful to keep family prayer in your houses, Eph. vi, 18. Let your lives and holy religion agree together; be always ready to give an answer to every one that asketh you a reason of the hope that is in you with meekness and fear, 1 Pet. iii, 15. Be ever ready to hold up the hands of your Ministers, by esteeming them very highly in love for their work's sake, treat them with gratitude, honour them as Fathers, make no remarks on their weaknesses behind them, but endeavour to correct them; be very careful to relieve their necessities; never let it be said that you received of their spiritual things, and did not give them of your carnal things; fill your seats at your meeting-houses on week days of preaching, as well as sabbath-days. Ye are the family of Jesus Christ, Eph. iii, 15. When a family accomplishes their duties, they grow and prosper, so let each one run in their duties, and you will quickly see the weak grow strong, the lame healed, the feeble-minded comforted, and infallible Religion spread her bows from east to west, from north to south, and her height reaching up to Heaven. We refer you to 2 Pet. i, 5, 6, 7, 8.

Now King Jesus is reviving his work of Grace, and gathering in his chosen from all quarters, furnishing the wedding with willing guests, secretly influencing the minds of his children with love, which induces them to run after him in obedience. So run that you may obtain, stand fast in the faith, walk close to Jesus in faith and practice of the Scriptures; let your light shine before men, let brotherly love abound, that you may be filled with all the fulness of God, and grow thereby from childhood to manhood in Christ, and become strong in faith, giving glory to God, being led by the Spirit, may grow up into an holy temple in the Lord, and go on your way rejoicing.

May the best of all blessings be upon you. May the peace of God rule in your hearts, and the fellowship of the Holy Ghost be with you, now and for ever. Amen.

ABRAM BAKER, *Moderator.*
LEWIS WHITFIELD, *Clerk.*

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Minutes

OF THE

NEUSE BAPTIST ASSOCIATION,

HOLDEN AT

Saddle-Tree Meeting-House, Robeson County,

NORTH-CAROLINA.

Friday, October 18, 1805.

1. The Introductory Sermon was delivered by Elder ABRAM BAKER, from 1 Cor. xvi. 13. *Watch ye, stand fast in the faith, quit ye like men, be strong.*

2. After worship proceeded to business. Opened by prayer by Elder OLIVER. Read the *Constitution* and *Decorum.*

3. Elder FRANCIS OLIVER, *Moderator*, and Brother SAMUEL BUXTON, *Clerk.*

4. Elder FLEET COOPER and WILLIAM B FONVILLE, are a Committee of Finance to make all settlements.

5. Brethren appointed to write corresponding letters, viz. Elder BAKER to *Charleston.* Brother GUION to *Bethel.* Elder WHITFIELD, to *Georgia.* Brother W. WHITFIELD, to *Sandy Creek.* Brother FONVILLE, to *Flat River.* Elder FLEET COOPER to *Virginia Portsmouth.* Brother DUPREE, to *Kehukee*, and Brother N. WHITFIELD, to the one between Kehukee and Portsmouth.

6. Letters from thirty-two Churches were read, the names of the delegates enrolled, and took the following accounts of Members who have been added, dismissed, excluded, or have died the year past; with the present number in each Church.

☞ Pastors of Churches and other ordained Ministers, are in SMALL CAPITALS; unordained Preachers in *Italics.* Those marked thus,* were not present; from the Churches marked thus,† we received no intelligence, in which case their number stands as last year. Dashes ——— denote no Pastors.

COUNTIES and CHURCHES.	Ministers and Delegates.	Baptized.	Rec. by let.	Dismd. by let.	Restored.	Excommun.	Deceased.	Numbers.	Sums contributed. £.	s.
1. Bladen. Beaver-Dam	Wm. Cooper, Isaac Jessap.	16		3			1	66	1	5
2. Bladen, Seven creeks.	Job Goodman, Joel Hill.	13	2	1				70	1	
3. Brunswick, Livingstons crk.	Ezek. Bryan, Sol. Taylor.	21	2			2	2	47	1	15
4. Brunswick. Lockwoods folly	Abram Baker. Samuel Bell.	4					2	45	1	
5. Carteret, Hadnot's creek	Jabius Weaks		1				1	12		5
6. Carteret,† Newport.	—— ——							67		
7. Carteret,† North River.	—— ——							42		
8. Craven, Coor.creek,	W. B. Fonville.		2	2	1		2	43	1	
9. Craven, Goose-creek.	John E. Slade					1	1	61		15
10. Craven,† Swift creek.	R. Willis.*							73		
11. Cumberland Cape Fear,	Wm. Thyms, William Grice.	24	3	3	2	3	2	115	1	10
12. Cumberland Neale's creek.	Nath. Gully, Urias Collins.	19	3	6	1	3		108	1	1 6
13. Duplin, Bear-marsh.	Fran. Oliver, Nm. Whitfield.	39	2	3	2		1	165	1	15
14. Duplin, Muddy-creek.	Job Thigpin, Nathan Waller.	51	5	1	1		1	166	1	15
15. Edgecomb, Tosniot.	Jor. Sherwood,* Dempsy Barnes Robt. Coleman.	4		3		2		56		10
16. Edgecomb, Town creek.	Jos. Barnes,* Thos. Cuion, *Thomas Dupree*	3						55		15
17. Edgecomb, Winstead's.	—— ——							114		
18 Green, LittleContentny	—— —— Joseph Thigpin Richard Allen.				1			66		15
19. Johnston, Mill creek.	L. Caudle,* Kedar Lee. *Jesse Adams.*	39	3	2		3	1	156	1	
20. Johnston, Rocky-spring.	John Gully.* William Wall. Chapm. Hayls.	8	1			1		49		12 6
	Carried over,	221	26	24	8	15	14	1576	16	9

COUNTIES and CHURCHES.	Ministers and Delegates.	Baptized.	Rec. by let.	Dismd. by let.	Restored.	Excommun.	Deceased.	Numbers.	Sums contributed. £. s. d.
	Brought over.	241	26	24	8	15	14	1576	16 9 0
24. Jones, Chichinquamin	JOHN KOONCE,*	6						19	10
22. Jones, White-Oak.	CALEB SMITH* Jas. Houston.*	3	3	2			2	41	15
23. Lenoir, Bear creek.	L. WHITFIELD W. Whitfield	5		1		2		97	1 10
24. Lenoir, Beaver-dam.	SILAS CARTER* *Solomon Carey,* Jac. Williams.	18				4		73	1
25 Newhanover Bull-Tail.	WM. WELLS, Samuel Buxton.	7	2					59	1
26. Onslow, New River.	—— —— *Jesse Webb,* *John Gornto.*	6	1	5			1	61	1
27. Pitt, Red Banks	—— —— Henry Smith,* Will. Adams.	3	1	2	1	2	1	77	15
28. Robeson, Ash-pole.	ISHAM PITMAN. Zaban Davis.	7		1		2	4	90	1 5
29. Robeson, Saddle-tree.	W HAWTHORN* Jesper Hester, *James Mares.*	11	6	3		1	4	100	1 5
30. Sampson, Cohary.	FL. COOPER, Jas. Matthews.	65		4		4	2	193	1 10
31. Sampson, Mingo.	AAR. MOORE,* Sherw. Holly, Levi Dudley.*	21	2			1		119	15
32. Sampson. Seven Miles,	—— —— Isaiah Warren. Dav. Grantham	39	1	11	2	6	1	103	1
33. Wake, Cross Roads.	ZADOCK BELL,* John Fort, James Fort.	18		3	1			57	11
34. Wake, Holly Spring.	R. T. DANIEL* George Nance, Pres. Pearson.	46		15	9	1		214	2
35. Wayne, Black creek.	REU. HAYS,* Jesse Aycock,* Jer. Nichols.	19		2	1			84	1
36. Wayne, Naughunty.	J. THOMPSON, J. Applewhite.		1	1				22	10
	Total.	515	43	74	22	34	29	2985	32 15

7. Adjourned until to-morrow 10 o'clock A. M. by prayer, by Elder WHITFIELD.

Saturday, October 19, 1805.

8. Met from adjournment. Opened by prayer by Elder THOMPSON.

9. Received Letters of Correspondence, one from *Sandy Creek* Association, by her delegate MICAJAH THOMAS, who took a seat. One from Kehukee, with twenty-five copies of their Minutes, by her delegate Elder JAMES M'CABE, who also took a seat, and one from Georgia, with three copies of their Minutes, one for 1801 and two for 1802.

10. Brethren in the Ministry from Sister Associations were invited to seats with us, JOHN TRICE and SOLOMON REAVES came forward accordingly.

11. Elder THYMS, who was appointed to write the *Circular Letter*, presented the same, read and referred to a committee for inspection, viz. Elders M'CABE, THOMPSON, BAKER, WILLIAM COOPER and OLIVER. They withdrew, examined, and returned the same.

12. The following Churches, viz. *Cumberland Cape Fear, Johnston Rocky Spring, Wake Cross Roads* and *Wake Holly-Spring*. Petitioned, by their letters and delegates, for a dismission from this Association, in order to join other Churches so as to make an Association. Resolved, that the said Churches be dismissed, when formed into another Association.

13. Resolved, that this Association be divided in the following manner, viz. All the Churches on the waters on both sides of Neuse River, and including Trent River and South of Tar River, shall compose the North division. All the Churches on the South of White Oak River and aforesaid waters of Neuse, shall be the south division; and the Churches between said Neuse and White Oak Rivers, shall be left discretionally to join the division most satisfactory; and that the South division be known by the name of the Cape Fear Association.

14. Resolved, that the next Association be holden at Town Creek, Barnes's Meeting-House in Edgecomb county, and that it begin on Friday before the third Lord's day in October, 1806. And Elder KOONCE is requested to preach the Introductory Sermon—in case of failure, Elder THOMPSON. Worship to begin at 11 o'clock A. M. And that Elder JOHN E. SLADE write the Circular Letter, on any religious subject.

15. Resolved, that the Cape Fear Association be holden at Bear-Marsh Meeting-House in Duplin county, and that it begin on Friday before the first Lord's day in November, 1806. Elder JOB GOODMAN to preach the Sermon Introductory—in case of failure, Elder HAWTHORN. Worship to begin at 11 o'clock A. M. And that Elder WILLIAM WILLS write the Circular Letter to that Association, on any religious subject.

16. Resolved, that the two Associations correspond, by letter and delegates, with each other.

17. Elders WILLIAM WILLS and WILLIAM COOPER are requested to attend the Neuse Association as Delegates. Elder JOSHUA BARNES is requested to attend the Kehukee Association, as a Delegate from Neuse; and Elder WILLIAM THYMS as a Delegate from Cape-Fear.

18. Resolved, that after paying all expences, the money remaining in the Treasury, be equally divided between the two Associations.

19. Elders appointed to preach to-morrow, WHITFIELD, M'CABE, OLIVER and TRICE. Worship to begin at nine o'clock, A. M.

20. Adjourned until Monday morning, 9 o'clock, A. M. by prayer by Elder WILLIAM COOPER.

Lord's Day, October 20, 1805.

The Elders appointed to preach, met. TRICE preached from John xiv. 19; WHITFIELD from Micah iv. 1, 2, 3 and 4; and OLIVER gave a warm Exhortation. The weather being wet, the congregation could not assemble. The word was dispensed in faithfulness, and we hope a divine blessing will attend the labours of the day.

Monday, October 21, 1805.

21. Met from adjournment. Opened by prayer by Elder WHITFIELD.

22. The brethren appointed to write letters of correspondence, handed them in. Read and received.

23. Brother NEEDHAM WHITFIELD is requested to prepare these Minutes for the press, and have 500 copies printed and distributed as formerly.

24. The Committee of Finance reported as followeth:

Remaining in the Treasury,	£29	4	6		
Received this year from 32 Churches,	32	15			
				61	19 6
Paid for printing 600 copies of last year's minutes - - -	10	10			
Paid Brother Whitfield's expences for having the same done,		10			
Paid Elder Whitfield as a Delegate to the Kehukee Association	1	10			
				22	
Now remaining in the Treasury,				£39	19 6

25. Brother Needham Whitfield is requested to prepare a Constitution and Decorum for the Cape Fear Association.
26. Adjourned by prayer by Elder COOPER.

CIRCULAR LETTER.

THE MINISTERS *and* MESSENGERS *of the* NEUSE BAPTIST ASSOCIATION, *to the several* CHURCHES *they represent, sendeth* CHRISTIAN SALUTATION.

DEARLY BELOVED BRETHREN,

THROUGH the providence of God, we have had another comfortable meeting, and have had favourable accounts of the work of Grace in different Churches. We still feel it our duty, by way of letter, to give you some advice in a cautionary manner, with respect to the prevailing evil of the examples and writings of professing men in churches, both ancient and modern; for in them we discover the beast with the likeness of a lamb's horns, striving to destroy the faith and practice of the Christian Church: To say but little about their actions may do—for, to do the subject justice, would be beyond the bounds of a Circular Letter.

To give a few hints: All mankind are imperfect at best, by reason of which they have self-ends and interests in view, and will, in a less or greater degree, form their actions in order to obtain them, and so conform to the customs and fashions of the people with whom they converse, laying aside the exhortation of Paul, which is, not to conform to the things of this world, but to be transformed by the renewing of their minds, that they may prove what is that good, acceptable and perfect will of God; and leaving the example of Christ, they follow the world, laying aside the austere part of Religion, they would make it more easy to enter into the Kingdom. By this means, they gain the friendship of the rich and popular; this procures a rich glebe and plump benefice, which is pleasing to the nature of man, and the dissimulation of a Peter may draw away a Barnabas. So weak minds are led astray, and the Cross of Christ re-

proached, which has been the cause of a misapplication and wrong administration of Ordinances. The writings of men of this stamp, have the same and a more pernicious tendency. We mean those that are intended as a rule in any part of the faith and practice of a Church, such as Canons, Creeds, Confessions of Faith, Catechisms and Church Histories, with all other scribbles of the same complexion. The impropriety of the above may be seen by the differences among them, and the alterations they have met with in the different centuries, and different churches, prove them an improper rule for Christians. Another evil attends them: As their desire was for the after-generations, to lead them into the religion and principles of their fathers, therefore it begets strong prejudices on the mind, and lays them liable to many errors & superstitions, and deprives them from seeing any necessity of searching the Scriptures, believing that their fathers were as good, as wise, and as learned, as any men, and so take them for their guide, and learn of man, and not of Christ; and trust in man and making flesh their arm, and so bring this curse of God on themselves.

Again, we are not to take the writings of any mere man in spiritual things, but search the Scriptures whether it is so or not. Then, before we dare to take these writings as a rule, we must examine their references, and compare their inferences with the spirit of the text, and be at as much trouble as the compiler. Why not take the Scriptures? Again, they are a false representation to the world, recommending their authors as almost divine, and their characters unspotted, swelling their good works to an enormous size, while all their misconduct, imperfections and failings, are slightly mentioned, or entirely concealed; and men being fond of applause, are still adopting the same measures, which keeps the presses filled with such performances and sacrilegious speculations, carrying on through Church and State, robbing God of his honour, and his poor servants of their money, and perpetuating error from one generation to another. This, we believe, is the foundation upon which bason Baptism, giving absolution for sins, preaching funeral sermons, the use of ceremonies at graves, and praying for the dead, first originated, and is still kept up. Another strong objection against the above writings is, that they cast contempt upon the Scriptures, and their authors assuming the prerogative of Christ, they pre-suppose that the Scriptures are imperfect, and short of being in themselves a sufficient rule for a Church; forasmuch as they add traditions that are not to be found in the word of God, and bind them upon their adherents, by which

they are led to read and consider those writings more than the Scriptures, thereby lay a greater stress upon them, and so to be like those that seem somewhat in the Church, and less regard Christ and his word. This is contempt indeed! and their authors assume the place of Christ, as they make themselves head rulers, and law-givers over the Churches, and thereby get the mastery and are called Rabbi, robbing God of his glory, and Christ of his honour. Another strong reason why we should reject, condemn and cast away all such pretensions, is, that there is not one text in God's word that gives the least liberty under any pretension whatever for such writing, but to the contrary, strictly forbids adding to, or diminishing from, under the pain of his curse.

And now, Brethren, we have endeavoured to lay before you the nature and tendency of those very pernicious performances. We hope you will duly consider them, and avoid the evil by a close search of God's word, and strict attention thereto, as the rule of your lives, knowing that you are to receive nothing without searching the Scriptures, to see whether it is approved of by God, or not. In this you stand justifiable in the sight of God and man. This, by the grace of God, will support you against the gross and prevailing error of the present day; this will lead you into the peaceable paths of righteousness, and make them pleasant to your souls; these are the paths in which the Patriarchs, Prophets and Apostles went—they are now with God at rest: May the Lord bring us all thither for Christ's sake.

FRANCIS OLIVER, *Moderator.*

SAMUEL BUXTON, *Clerk.*

MINUTES

OF THE

North-Carolina

Neuse Baptist Association,

HOLDEN AT

Town-Creek Meeting-House, Edgecombe County.

Friday, October 17, 1806.

1. The Introductory Sermon was delivered by Elder JOHN KOONCE, from Acts xx, 28. *Take heed therefore unto yourselves, and to all the flock, over the which the holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood.*

2. After worship proceeded to business, opened by prayer by Elder JOHN THOMPSON, who was appointed *Moderator.*

3. Elder LEWIS WHITFIELD, *Clerk*, and Brother *Alexander Keaton* assistant *Clerk.*

4. Brethren, *William B. Fonville*, and *Shadrach Wooten*, are a Committee to receive the contributions and make all settlements.

5. Letters from seventeen churches were read, the names of the Delegates enrolled, and took the following accounts of the Members who have been added, dismissed, excluded, or have died the year past; with the present number in each Church.

**** Pastors of Churches and other ordained Ministers, are in SMALL CAPITALS; unordained Preachers in *Italics*. Those marked thus ***, were not present. Dashes——denote no Pastors.

COUNTIES and CHURCHES.	MINISTERS and DELEGATES.	Expelled.	Recalled.	Disabled.	Deceased.	Excommn.	Deceased	Numbers.	SUMS Contributed. £ s d.
1. Carteret, Hadnot's Creek,	Jabus Weaks.*			1			1	10	1
2. Craven, Coor-Creek.	W. B. Fenville, F. E. Becton.			1	1	3	3	40	15
3. Craven, Goose-Creek.	John Biggs, John Wheaton.	1	1			5	2	66	½
4. Craven, Swift Creek.	Richard Willis.* David Whitford, Alexander Reddit.					4		65	1
5. Edgecomb, Tosniot.	Jordan Sherwold.* Charles Coleman, *Z. W. Baker.*		3	2		3		48	10
6. Edgecomb, Town-Creek.	Joshua Barnes, *Thomas Dupree.*	7	2					63	1 5
7. Edgecomb, Winsteads.	James Drawhorn, Benjamin Weaver.			5	2	5		110	1
8. Greene, Little Contentny.	Richard Allen, Joseph Thigpin.	6		1				71	15
9. Johnston, Mill-Creek.	Lewis Caudell.* *Micajah Thomas,* Jesse Adams.	16				2	3	202	1 5
10. Jones, Chichinquamin.	John Koonce, James Green.	12	1					32	11
11. Jones, White Oak.	Caleb Smith, Elijah Simmons.	3	1	3		1		46	1
12. Lenoir, Bear-Creek.	Lewis Whitfield, Barnaba M'Kinne.	5		1		6	2	92	3
13. Lenoir, Beaver Dam.	Silas Carter.* Shadrach Wooten, Jacob Williams.	17	1	2	1	1	1	89	1
14. Pitt, Red Banks.	Gideon May, Jonathan Fellows.	7		1		4	2	71	15
15. Wayne, Black Creek.	Reuben Hays,* Joel Lvins, Jesse Aycock.		6	2	1	1		96	13 9
16. Wayne, Naughtunty.	John Thompson, Samuel Brown.	8		1		1		30	10
17. Wayne, Pleasant Plains.	Alexander Keaton, Lewis Herring.*							17	1
		86	15	17	5	36	14	1157	17 9

6. A Church from Pleasant Plains, Wayne County, petitioned by letter and Delegates for admittance into this Association: they being found orthodox were received.

7. Two of the Churches, (White Oak of Jones County, and Hadnots Creek of Carteret County) who were left discretionally at the last Association, represent themselves in this.

8. A letter of correspondence from Kehukee Association was received by her Delegate, Elder Nathan Gilbert, who took a seat.

9. Received from Josiah Fort a letter and six copies of the Minutes of the Cumberland Association.

10. Elders in the Ministry being present (i. e.) AARON SPIVY, RICHARD POINDEXTER from *Chowan*; THOMAS ROSS and JAMES M'CABE, from *Kehukee* Associations, were invited to seats.

11. Appointed to write letters of Correspondence, Elder LEWIS WHITFIELD to *Kehukee* and *Raleigh*. Brother WILLIAM B. FONVILLE to *Chowan*. Elder KOONCE to *Charleston*. Brother ZADOCH W. BAKER to *Bethel*. Brother ALLEXANDER KEATON, to *Georgia*. Brother BARNABA M'KINNE to *Virginia Portsmouth*. Brother MICAJAH THOMAS to *Cape Fear*, and Brother SHADRACH WOOTEN to *Cumberland Associations*.

12. Adjourned until to-morrow 10 o'clock, A. M. by prayer by Elder SPIVY.

Saturday, October 18, 1806.

13. Met from adjournment. Opened by prayer by Elder KOONCE.

14. Received by Elder JAMES ROSS, a letter and 25 copies of the Minutes of the *Chowan Association*. And by Elder MURREL, a letter and 30 copies of the Minutes of the *Virginia Portsmouth Association*, and the two Elders took seats. And a letter from *Bethel*, another from *Raleigh* Associations, with several copies of their Minutes.

15. The Brethren appointed to write the Corresponding Letters, handed them in.—Read and approved

16. As a disappointment has taken place in a Circular Letter by the death of Elder JOHN E. SLADE. *Resolved*, That the Miniature History of the Baptists, be inserted instead of the same.

W. The Committee of Finance reporteth as followeth:

Remaining in the Treasury - -		£39 19 6
Paid for printing 600 copies of last years Minutes	£10 10	
Paid for preparing the Minutes, having the same printed and distributed, - - -	10 5	
		20 15
		19 4 6
Deduct one half for Cape Fear Association		9 12 3
		9 12 3
Contributed this year - -		17 4 9
		26 17
Paid Elder Barnes, a Delegate to Kehukee Association - - -		2 10
Now remaining in the Treasury, -		24 7

18. Elders POINDEXTER SPIVY and MURRELL, to preach to-morrow, worship to begin at 10 o'clock, A. M.

19. Resolved that the next Association be holden at Fort Barnwell Meeting-House, in Craven County, and that it begin on Friday before the third Lord's day, in October, 1807. Brother THOMAS DUPREE to preach the Introductory Sermon; in case of failure, Brother Z. W. BAKER; worship to begin at 11 o'clock, A. M.

20. Mill-Creek Church petitioned by letter and Delegates, for dismission to join the Raleigh Association, they are hereby dismissed when joined.

21. Brother Z. W. BAKER, is requested to write the Circular Letter for the next Association,—on BROTHERLY LOVE.

22. Appointed as Delegates, Elder WHITFIELD, to *Cape-Fear* and *Raleigh*. Elder THOMPSON, to *Kehukee*; and Elder BARNES, to *Chowan Associations*.

23. Brother NEEDHAM WHITFIELD is requested to prepare these Minutes for the press, have 400 copies printed and distributed as usual.

Adjourned by prayer by Elder MURRELL.

Lord's Bay, October 19, 1805.

The Elders appointed to preach met. MURRELL, from 1 John iv, 10.—*Herein is love, not that we loved God, but that He loved us, and sent his Son to be the propitiation for our sins.* SPIVY, from Rev. vii. 17.—*For the Lamb which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of water, and God shall wipe away all tears from their eyes.* POINDEXTER, from Psa. cxlv. 10. 11.—*All thy works shall praise thee, O Lord, and thy Saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power.*

A large Congregation attended; the Word was dispensed with faithfulness, and we hope a gracious Blessing will attend the same.

JOHN THOMPSON, *Moderator.*
LEWIS WHITFIELD, *Clerk.*

A MINIATURE HISTORY

OF THE

BAPTISTS.

IT may be pleasing to some of my readers to be presented with a brief account of the Baptists. I shall extract this account from the writings of those who were not of the Baptist denomination, but rather prejudiced against them.

Here it may be observed, that the religious sect called Baptists, have caused the learned world more perplexity and research to decypher their origin, than any other sect of Christians, or perhaps, than all others. Yes, this research hath baffled all their erudition in ancient story.

It is not difficult to fix the period when one sect of this denomination was first called Petrobrusians, when another was known by the name of Waterlandians, when a third was denominated Mennonites, &c. But the difficulty is this, to ascertain the time, place and medium, by which Christ's disciples were led to adopt the peculiar sentiment, which is now held by those called Baptists, and which distinguishes them from all other denominations.

It may be further observed, that if no one, however learned and wise, be able to trace this sect to any beginning short of the days of the Apostles, or of Christ, it is possible that it then arose. Besides, if all other religious denominations, or the Pedobaptists, who include all which are not Baptists, can be traced to a probable origin, short of the apostles, and the Baptists cannot be, it affords still more probability, that they might have arisen then.

I wish my readers to indulge me one question, and to give me an explicit answer. Are you willing to have the origin of the Baptists fairly explored, and to open your eyes to the light, should light be afforded?

You cannot, my Christian readers, unless your minds be unduly swayed by prejudice, do otherwise than say, Yes. For though you be not very friendly to the Baptists, you will not deny them what you grant to your worst enemy, liberty to speak the truth, and that truth its weight, at least in measure.

It ought to be particularly noted, that my object is, not to give the history of a name, but of a principle. I shall not contend who were first called Baptists, Anabaptists, Mennonites, or the like; but who have held the peculiar sentiment which is adopted by those who are called Baptists. Wherever we find this principle, there we find the men, the Christians, who, had they lived in our day, would be styled Baptists. Nor is the present controversy this. Whence came that mode of Baptism, which is practised by all, who are known by the name Baptists? For this mode is granted, generally, if not universally, by all learned and honest men, to be as ancient as John the Baptist and the Apostles. This mode, is, indeed, not peculiar to the Baptists, for the Pedobaptists, for many centuries, practised this mode—and many of them do to this day, practise immersion.

The peculiar characteristic of the Baptists is this: they hold, that the ordinance of baptism is to be administered to adults, or to visible believers only.

One natural consequence of this principle is, when any one who was baptized, or sprinkled in his infancy, comes over to the Baptists' sentiment, they require him to be baptized. Hence they are called Anabaptists. Another very natural consequence is, this sentiment constrains the Baptists to oppose the baptism of infants. Hence they are distinguished by the name of Antipedobaptists.

I shall add one observation more, and then proceed to give you a succinct history of the Baptists. The observation is this: Whenever and wherever I find persons who hold the peculiar, characterestic, sentiment of the Baptists, I shall call them by that name. Their history now follows.

I. The origin of the Baptists can be found no where, unless it be conceded that it was at Jordan, or Enon.

Dr. Mosheim, in his history of the Baptists, says, "The true origin of that sect, which acquired the denomination of the Anabaptists by their administering anew the right of baptism to those who came over to their communion, and derived that of Mennonites from the famous man to whom they owe the greatest part of their present felicity, is hid in the remote depths of antiquity, and is of consequence extremely difficult to be ascertained."

Here, Dr. Mosheim, as learned an historian, though not so candid a one, as the science of letters can boast, bears positive testimony, that the origin of the Baptists is hidden in the remote depths of antiquity. Nothing is more evident than this: the Doctor either knew not their origin, or was not candid enough to confess it. At least we have this conclusion, that he could find their origin no where short of the apostles.

II. A large number of the Baptists were scattered, oppressed and persecuted, through many, if not through all the nations of Europe, before the dawn of the reformation under Luther and Calvin. When Luther, seconded by several princes of the petty states of Germany, arose in opposition to the overgrown usurpers of the Church of Rome, the Baptists also arose from their hiding places. They hoped that what they had been long expecting and praying for was now at the door; the time in which the sufferings of God's people should be greatly terminated: but God had not raised Luther's views of reformation to nigh the height the Baptists were expecting. Their detestation of the Mother of Harlots, owing to their bitter experience of her cruelties, and the clear gospel light which they had been favoured above Luther, and their ardent desire to be utterly delivered from her cruel oppressions, made them wish to carry the reformation farther than God had appointed Luther to accomplish. They were soon disappointed in Luther, and probably did not duly appreciate the reforma-

tion which he was instrumentally effecting. It was as might have been expected; the Lutherans and the Baptists fell out by the way; and Calvin, if not Luther, warmly opposed them. See Mosheim, Cent. XVI. Chap. iii. Sect. 3 Part. 2.

Mosheim, vol. IV. page 427, speaking of the Baptists, says "This sect started up all of a sudden, in several countries at the same point of time, and at the very period when the first contests of the reformers with the Roman Pontifs drew the attention of the world." From this we have one plain and fair deduction; that the Baptists were before the reformation under Luther and Calvin, and therefore did not take their rise from the Enthusiasts under Munzer and Storck, or at that time, or at Munster.

III. The Hussites, in the fifteenth century, the Wicklifites, in the fourteenth, and the Petrobrusians, in the twelfth, and the Waldenses, were all Baptists.* To this fact Dr. Mosheim bears the following testimony.† "It may be observed that the Mennonites (i. e. the Baptists of East and West Friesland, Holland, Guelderland, Brabant, Westphalia, and other places in the North of Europe) are not entirely mistaken, when they boast their descent from the Waldenses, Petrobrusians and other ancient sects, who are usually considered as witnesses of the truth in times of universal darkness and superstition. Before the rise of Luther and Calvin, there lay concealed in almost all the countries of Europe, particularly in Bohemia, Moravia, Switzerland and Germany, many persons, who adhered tenaciously to the following doctrine, which the Waldenses, Wicklifites and Hussites had maintained; some in a more disguised and others in a more open and public manner, viz. That the kingdom of Christ, or the visible Church he had established on earth, was an assembly of true and real Saints, and ought therefore to be inaccessible to the wicked and unrighteous, and also exempt from all those institutions which human prudence suggests to oppose the progress of iniquity, or to correct and reform transgressors. This maxim is the true source of all the peculiarities that are to be found in the religious doctrine and discipline of the Mennonites, (or Baptists of the North of Europe) and it is most certain that the greatest part of these peculiarities were approved of by many of those who before the dawn of the reformation entertained the notion already mentioned, relating to the visible church of Christ."

* Not all, every one, but all generally.
† Vol. IV. pp 428, 429.

From this testimony of Dr. Mosheim we may remark—

1. That the Mennonites were Baptists or Anabaptists, for these different names he uses to express one and the same thing.

2. That the Petrobrusians were Baptists; for the Baptists assert, and Mosheim allows it, that they were their progenitors in principle and practice. Besides, in the history of the twelfth century, part. II. chap. v. sect. 7, he expressly tells us, that one of their tenets was, that no persons whatsoever were to be baptized before they were come to the full use of their reason.

3. That the Waldenses, Wickliffites and Hussites, were Baptists; for, as Mosheim says, they all held to the great and leading maxim, which is the true source of all the peculiarities that are to be found in the religious doctrine and discipline of the Mennonites These several denominations of Christians were not known by the ancient, modern and appropriate name, Baptists. But their doctrine and discipline were the same with our Baptists, and were they now living, they would be thus called. In other words, just so far as they were consistent with their great and leading maxim, and just so far as the modern Baptists are consistent with the great and leading maxim, just so far these ancient and modern Baptists are alike the one to the other.

4. That in the sixteenth century the Waldenses, Petrobrusians and other ancient sects (i. e. of the Baptists) were usually considered as having been witnesses of the truth, in the times of darkness and universal superstition. How differently from this would, and do, many consider them in our day!

5. That before the rise of Luther and Calvin, there lay concealed in almost all the countries of Europe, particularly in Bohemia, Moravia, Switzerland and Germany, many persons who held the same doctrine and discipline with the Baptists in our day, and were, of necessary and fair consequence, of the same denomination.

IV. We have already traced the Baptists down to the twelfth century. We have also found that they were scattered over almost all the countries of Europe and were, in the dark ages of popery, the witnesses of the truth; or have been usu-

ally thus considered. Besides, we have found that the Waldenses were, in principle and practice, Baptists; or in other words, we have found that the Waldenses were Baptists.—We will now see to what origin we can trace the Waldenses.

Dr. Maclaine, who translated Mosheim's church history from the original Latin, gives us, vol III. pages 118, 119, under note G. the following history of the Waldenses. His words are, "We may venture to affirm the contrary (i. e. from what Mosheim had just said of the Waldenses taking their name from Peter Waldus) with Beza and other writers of note; for it seems evident from the best records, that Valdus derived his name from the true Valdenses of Piedmont, whose doctrine he adopted, and who were known by the name of Vandois and Valdenses, before he, or his immediate followers existed. If the Valdenses, or Waldenses, had derived their name from any eminent teacher, it would probably have been from Valdo, who was remarkable for the purity of his doctrine in the ninth century, and was the cotemporary and chief counsellor of Berengarius. But the truth is, that they derive their names from the vallies in Piedmont, which in their language are called Vaux. Hence Vaudois, their true name; Hence Peter (or, as others call him John) of Lyons, was called in Latin, Valdus, because he had adopted their doctrine; and hence the term Valdenses and Waldenses, used by those who write in English or Latin, in the place of Vaudois. The bloody Inquisitor Reinerus Sacco, who exerted such a furious zeal for the destruction of the Waldenses, lived but about eighty years after Valdus of Lyons, and must therefore be supposed to know whether or not he was the real founder of the Valdenses, or Leonists; and yet it is remarkable, that he speaks of the Leonists as a sect that had flourished about five hundred years; nay, mentions authors of note, who make their antiquity amount to the apostolic age. See the account given of Sacco's book by the Jesuit Cretser in the Bibliotheca Patrum. I know not upon what principle Dr. Mosheim maintains that the inhabitants of the vallies of Piedmont are to be carefully distinguished from the Waldenses; and I am persuaded that whoever will be at the pains to read attentively the 24, 25th, 26th and 27th chapters of the first book of Leger's Histoire des Eglises Vaudoises, will find this distinction entirely groundless. When the Papists ask us where

our religion was before Luther, we generally answer—in the Bible, and we answer well. But to gratify their taste for tradition and human authority, we may add to this answer—and in the vallies of Piedmont.

To the above we may add, one of the Popish writers, speaking of the Waldenses, says, "The heresy of the Waldenses is the oldest heresy in the world." *

It is here worthy to be particularly noticed—

1. That Reinerus Sacco speaks of the Waldenses or Baptists of his day, as a sect that had, at that time flourished for about five hundred years; which brings the history of the Baptists, as a religious sect, down to the fifth century.

2. That this same Reinerus Sacco mentions authors of note, who make the antiquity of the Waldensean Baptists to remount to the apostolic age.

3. That the Baptists are the most ancient of all the religious sects, who have set themselves to oppose the ghostly powers of the Romanists.

4. That, if there be any body of Christians, who have existed during the reign of anti-christ or of the man of sin, the Baptists have been this living church of Jesus Christ.

5. The consequence of the whole is this: the Baptists have no origin short of the apostles. They arose in the days of John the Baptist, and increased largely in the days of our blessed Saviour, when he showed himself unto Israel, and in the days of his Apostles, and have existed, under the severest oppressions, with intervals of prosperity, ever since.

But as to the Pedobaptists, their origin is at once traced to about the middle of the second century; when the mystery of iniquity not only began to work, but, by its fermentation, had produced this error of fruitful evils, namely, that baptism was essential to salvation; yes, that it was regeneration. Hence arose the necessity of baptizing children. Now comes forward Irenæus, and informs that the church had a tradition from the apostles to give baptism to infants. We are told in the appendix to Mosheim's Church History, that one of the remarkable things which took place in the second century was the baptizing of infants, it being never known before, as a christian ordinance for them.

* President Edward's Hist. Redemption, p 267.

What a pity it is, that good men, who have renounced the error, which was, as church history informs us, the progenitor of infant baptism, should still retain its practical and erroneous offspring, to the prejudice and marring of the church of God! Not a single sect of the Pedobaptists can find its origin nearer to the Apostles, than the second century. We hence conclude that their origin was there, and that they then and there arose in the mystery which was then working. May the Father of Lights open the eyes of my brethren, that they may come out of this, perhaps, the last thicket of gross error and darkness.

I will now add—

V. The testimony which President Edwards bears in favor of the Waldenses and other faithful ones, who were scattered through all parts of Europe in the dark ages of Popery.—It is the following:

"In every age of this dark time, there appeared particular persons in all parts of Christendom, who bore a testimony against the corruptions and tyranny of the church of Rome. There is no one age of antichrist, even in the darkest time of all, but ecclesiastical historians mention a great many by name, who manifested an abhorrence of the Pope and his idolatrous worship, and plead for the ancient purity of doctrine and worship. God was pleased to maintain an uninterrupted succession of witnesses, through the whole time, in Germany, France Britain, and other countries, as historians demonstrate, and mention them by name, and give an account of the testimony which they held. Many of them were private persons and many of them ministers, and some magistrates and persons of great distinction. And there were numbers in every age, who were persecuted and put to death for this testimony.

"Besides these particular persons, dispersed here and there, there was a certain people, called the Waldenses, who lived separately from all the rest of the world, who kept themselves pure, and constantly bore a testimony against the church of Rome, through this dark time. The place where they dwelt was the Vaudois, or the five vallies of Piedmont, a very mountainous country, between Italy and France. The place where they lived was compassed with those exceeding high mountains called the Alps, which were almost impassable. The passage over these mountainous, desert countries,

were so difficult, that the vallies where these people dwelt were almost inaccessible. There this people lived for many ages, as it were alone, where, in a state of separation from all the world, having very little to do with any other people, they served God in the ancient purity of this worship, and never submittted to the church of Rome. This place, in this desert, mountainous country, probably was the place, especially meant in the xii. chap. of Revelation, 6 verse, as the place prepared of God for the woman, that they should feed her there during the reign of Antichrist.

"Some of the Popish writers themselves own that that people never submitted to the church of Rome. One of the Popish writers, speaking of the Waldenses, says, the heresy of the Waldenses is the oldest heresy in the world. It is supposed, that this people first betook themselves to this desart, secret place among the mountains to hide themselves from the severity of the heathen persecutions, which were before Constantine the Great, and thus the woman fled into the wilderness from the face of the serpent. Rev. xii. 6; and so verse 14, And to the woman were given two wings of a great eagle, that she might fly into the wilderness into her place, where she is nourished for a time and times and half a time from the face of the serpent. And the people being settled there, their posterity continued there from age to age afterwards, and being as it were by natural walls, as well as by God's grace, separated from the rest of the world, never partook of he overflowing corruption."

It is hoped that the reader will very carefully and candidly compare what is testified to us by three very learned men, Dr. Mosheim, Dr. Maclaine and President Edwards. The testimony of the first is, that the Waldenses and many others who are usually considered as witnesses of the truth in the times of universal darkness and superstition, were essentially agreed with the Baptists of modern date, as to principle and practice, or as to the great maxim, whence flow all the peculiarities of that denomination. His testimony, in short, is this; the Hussites, the Wickliffites, the Petrobrussians and the Waldenses, with other witnesses of the truth, scattered over Europe, in the dark ages of Popery, were essentially the same with the Baptists of later times; or that they all were what we call Baptists.

Dr Maclaine testifies that the Waldenses flourished as early as the fifth century; yes, he informs us that some authors of note carry their antiquity up to the Apostolic age.

President Edwards informs us that these Waldenses were the main body of the church in the dark ages, and have been, together with their scattered brethren, the pure church of Jesus Christ, during the reign of Anti-christ, and, of certain consequence, were successors of the pure church, from the days of Christ and his Apostles.

The fair consequence of all is this, that the Baptists have been the uninterrupted church of our Lord from the Apostles day to ours. I may, indeed, exclaim, What have I been believing, what have I been doing, with respect to the Baptists all my days?

I know, and I confess, that the history of the church assures me, that the denomination of Christians to which I have belonged, and to which I still do visibly belong, came through the church of Rome, and was broken off from the mother of harlots, and it is not greatly to be wondered at, if all her filth should not be yet wiped away. At the same time, the same history assures me, that the Baptsts never have submitted to her superstitious and filthy abominations.

I am somewhat surprized at my own long continued ignorance, and at the yet remaining darkness of my brethren, as to this matter. But above all what shall I say, at the hard opposition which some good men yet maintain against their brethren the Baptists? Surely, they might with great propriety be addressed in the words of Gamaliel: "Take heed to yourselves what ye intend to do, as touching these men." If ye will not favour them, "refrain from them, and let them alone; for if their counsel or work be of men, it will come to naught; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

All the power, craft and cruelty of the wicked, though practised for nighly one thousand eight hundred years, have not been able to prevail against them. Surely the misguided zeal of good men will not.

In this short history of the Baptists we see the continued accomplishment of one of Christ's promissory predictions, which is Matt. xvi. 18 "The gates of hell shall not prevail against the church." That denomination of Christians which are cal-

led Baptists, are the only known society of professing Christians, against which Satan hath not prevailed, either in point of doctrine, or discipline, or both. This church, or old and inveterate heresy, as Satan would call it, he acknowledges, by the mouth of his servants, the Romanists, that he could never subdue. It is true, Satan hath joined many of his legions to it, as he did many false brethren to the disciples in the days of the apostles. But he hath never, no, not for an hour prevailed upon this ancient and primitive church to give up the doctrines of grace, or the administrations of the ordinances as Christ delivered them to his people. That which she first received, she still holds fast and will. In all the history of the church, we read of no other body of professing Christians, after which Satan hath cast such a continual flood of waters; but hitherto the earth hath helped the woman, and the flood of persecution hath not prevailed. Satan's future efforts will be equally without effect.

My fathers and brethren in the ministry, and my brethren among the professed disciples of the Lord Jesus Christ, suffer a word of exhortation.

If you will not take up the cross, and so increase the number of Christ's continually preserved, yet always suffering, little flock, be ye careful how you set yourselves in array against them. For more are they who are for them, than are those who are against them. With you is an arm of flesh, in all your oppositions but with them is the Lord their God to help them, and he will help them; and by and by he will help them right early.

I shall be very pleasingly disappointed, should I not be, by many of you who are rulers in Israel, set at nought, for coming over to the help of the Lord against the mighty —But, if I may but know the truth, and please the Lord, it is, with me, but a comparatively small thing to be judged of you, or of man's judgment. I do, indeed, wish for the continuance of your good opinion and friendship, but I cannot possess them at the expence of truth. That I might testify unto you these things, I have risked every thing which the world calls valuable. I am now determined, and through the grace of our Lord Jesus Christ, I hope to the end of my life I shall be determined, to venture every thing in defence of the doctrines

and ordinances of the Church of the Son of God. I beseech all of you, who know the grace of our Lord Jesus, that ye do not as did many of the chief rulers in Israel. They believed on Christ, but did not confess him, because of the Pharisess lest they should be put out of synagogue ; for they loved the praise of men, more than the praise of God. John xii. 42, 43.

You have now heard me and know what I do. You will therefore now make up your your judgment. But I pray you, remember one thing : With what judgment ye judge, ye shall be judged. I am Reader,

Thy Servant, for the Gospel's sake,

DANIEL MERRILL.

MINUTES

OF THE

NORTH-CAROLINA

NEUSE BAPTIST ASSOCIATION,

HOLDEN AT

FORT-BARNWELL MEETING-HOUSE,

CRAVEN COUNTY.

NEWBERN:—WATSON & HALL, PRINTERS.

MINUTES

OF THE

NEUSE BAPTIST ASSOCIATION.

Friday, October 16, 1807.

1. THE Introductory Sermon was delivered by Brother THOMAS DUPREE, according to appointment, from Psa. LXXXIX, 3. *I have made a covenant with my chosen.*

2. After prayer by Elder FRANCIS OLIVER, business commenced.

3. Elder LEWIS WHITFIELD, *Moderator*, and Brother JONATHAN FELLOWS, *Clerk*.

4. Elder JAMES M'CABE, was invited to a seat.

5. Brethren RICHARD ALLEN, and ZADOCK W. BAKER, were appointed a Committee of Finnance to settle with the Treasurer, and to make all other settlements.

6. Was received from the *Cape-Fear Association*, by the hand of her Delegate, Elder FRANCIS OLIVER, a letter of Correspondence :—Another from the *Kehukee Association*, by the hand of her Delegate Elder AMAZIAH BIGGS, was received with thirty copies of her Minutes :—A third, a so, was received from the *Raleigh Association*, by the hand of her Delegate, Elder NATHAN GULLEY, with ten copies of her Minutes.

7. Letters from eighteen churches were read, the names of the Delegates enrolled, and took the following accounts of the Members who have been added, dismissed, excluded, or have died the year past; with the present number in each Church.

*** Pastors of Churches and other ordained Ministers, are in SMALL CAPITALS; unordained Preachers in *Italicks*. Those marked thus *, were not present. Dashes —— denote no Pastors.

COUNTIES and CHURCHES	MINISTERS and DELEGATES.	Baptized.	Rec'd by let.	Dism. by let.	Restored.	Excommun.	Deceased.	Numbers.	SUMS Contributed. £. s. d.
1. Carteret, Hadnots Creek.	Jabeus Weeks, David Russel.*	3						13	
2 Carteret, North-River.	Alexander Gillakin.							40	1 0 0
								1	0 0
3. Craven, Coor-Creek.	James Witherington James Sivill.			3			1	27	15 0
4. Craven, Goose-Creek.	*William Truit,* John Biggs.*	3			2	2	1	55	1 0 0
5. Craven, Newbern.	John M'Cabe, Hardy Saunders.							21	15 0
6. Craven, Swift-Creek.	Richard Willis, David Whitford.		1	2		1		63	1 0 0
7. Edgecomb. Tosniot.	Jordan Sheppard,* *Zadock W. Faker,* William White.			3			3	38	10 0
8. Edgecomb. Town-Creek.	Joshua Barnes, *Thomas Lufree.*	2	1			1		57	15 0
9. Edgecomb. Winsteads.	Stephen Robbins, Elza Taylor.*	1	1	4		2	1	105	15 0
10. Green, LittleContentney.	Joseph Thigpin, Richard Allen.	5		1	1	2		70	15 0
11. Jones, Chchinquamin.	John Koonce, Benjamin Foardam.	4					2	34	10 0
12. Jones, White-Oak.	Caleb Smith, Elijah Simmons.	8	2	3		1	2	42	1 0 0
13. Lenoir, Beat-Creek.	Lewis Whitfield, William Whitfield.		1					94	2 0 0
14. Lenoir, Beaver-Dam.	Windal Davis, Henry Heath.	4	2	35		4		50	15 0
15. Pitt, Red-Banks.	*James Handcock,* Jonathan Fellows.			1	1	5	3	50	15 0
16 Wayne, Black-Creek.	Reuben Hays,* Thomas Horne, Jacob Barnes.	4				3	2	95	15 0
17. Wayne, Naughunty.	John Thompson, Samuel Brown.	5				1		36	10 0
18. Wayne, Pleasant Plains.	Needham Whitfield, Lewis Herring.		2			1		21	1 0 0
		34	10	56	4	23	15	911	15 10 0

8. The following were appointed to write letters of correfpondence to the feveral Aſſociations, viz. Elder LEWIS WHITFIELD, to *Sandy Creek*; Brethren NEEDHAM WHITFIELD, to *Charlestown*; ZADOC W. BAKER, to *Georgia*; RICHARD ALLEN, to *Bethel*; WILLIAM WHITFIELD, to *Flat River*; THOMAS DUPREE, to *Raleigh*; HENRY HEATH, to *Cape Fear*; LEWIS HEARING, to *Kehukee*; JOSEPH THIGPEN, to *Chowan*; and THOMAS HORN, to *Virginia*;—*Portsmouth*.

9. Elders JOSHUA BARNES, JABEUS WEEKS, and FRANCIS OLIVER a Committee to examine the *Circular Letter*, and report accordingly the next day.

10. Adjourned by prayer, by Elder CALEB SMITH, until to-morrow 9 o'clock, A. M.

SATURDAY, 17th OCTOBER 1807.

11. Met from adjournment.

12. The Committee appointed to write Correfpondent Letters; handed them in. They were read, and received. The Elders who were to examine the *Circular Letter*, finding it too long, returned it, and Elder LEWIS WHITFIELD was requeſted to abridge the ſame, and prepare it for the Preſs.

13. Delegates to the different Aſſociations, are the following: Elder JOHN KOONCE, to *Cape Fear*; Elder JOHN THOMPSON, to *Raleigh*; Brother THOMAS DUPREE, to *Kehukee*; and Elder JOHN M'CABE, to *Chowan*.

14. A Church from *Newbern* petitioned by letter and Delegates, for admittance into the Aſſociation: ſhe being found orthodox was received.

15. A Church from *Carteret County*, at whoſe diſcretion it was left at the Aſſociation next before the laſt, to join whatever Aſſociation ſhe thought moſt proper, repreſented herſelf in this.

16. Reſolved that the next Aſſociation be holden in *Jones County*, at *White Oak Meeting House* the Saturday next before the third Sunday in October, 1808. Divine Service to begin at 11 o'clock, A. M. Brother ZADOC W BAKER to preach the Introductory Sermon; In caſe of failure, Elder LEWIS WHITFIELD.

17. The Circular Letter to the next Aſſociation to be written by Elder JOHN M'CABE, on the ſubject of PREDESTINATION.

18. Brother NEEDHAM WHITFIELD is requested to prepare these *Minutes* for the Press, and have 250 Copies printed;—to distribute one half amongst the Churches, (the number of each Church's Members considered,) and the other half amongst the Associations.

19. Brother BAKER from the Committee of Finance, reported that there then remained in the Treasury ℐ 24 7 0
Received this year from 18 Churches 15 10 0

39 17 0

EXPENCES.

	£		
Paid for printing 400 Copies of last Years Minutes.	16 0 0		
Paid Brother Whitfield for having the same done, and for other extra charges.	9 0 0		
Paid Elder Thompson for waiting on the Kehukee Association.	3 0 0		
Paid Elder Lewis Whitfield for attending the Raleigh Association.	2 0 0		
	30 0 0	£30	0 0

Now remaining in the Treasury . . . . . ℐ 9 17 0

20. Resolved that the Wednesday next before the second Sunday in December next, be kept as a day of general thanksgiving and praise to Almighty God for his great goodness in giving us better, and more plentiful Crops this, than the last year: And that prayer and supplication be made for a revival of Religion.

21. *Query* by Brother *Thomas Dupree*. Is it the duty of Members to go and hear an ex communicated Preacher?—Answer, no.

22. Elders JOSHUA BARNES, FRANCIS OLIVER, and AMASIAH BIGGS are appointed to preach to morrow.

Adjourned by prayer, by Elder Koonce.

THE MINISTERS and MESSENGERS
of the
NEUSE BAPTIST ASSOCIATION,
To the several CHURCHES they represent, sendeth
Christian Salutation.

Holy Brethren,

The Subject on which we address you, is that of Brotherly Love one of the most pleasing themes in the Christian Creed calling our attention to 1 *John iii & i Behold what manner of love the Father hath bestowed upon us, that we should be called the Sons of God:* Behold, a note of attention, come and see what manner of love the Father has bestowed upon us: God is Love; he is Eternal, this love is like himself: consequently from a mere act of his clemency, did from Eternity bestow this love on us; *Jerem. XXXI & 3 I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee* the Sons of God that are begat and born again of his spirit to newness of life in his Son Christ Jesus *I Pet. I. 3 & 4 Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope, by he Resurrection of Jesus Christ. from the dead, to an Inheritance Incorruptible and undefiled, and that fadeth not away, reserved in Heaven for you:* being begat and born again of the same Spirit that begat Jesus Christ in the womb of the Virgin, we are enabled by faith having received the Spirit of adoption whereby we cry, Abba, Father *Rom. VIII:* 16 & 17 *The Spirit itself beareth witness with our Spirit, that we are the Children of God and if children, then heirs; heirs of God and joint heirs with Christ John III & 6 that which is born of the Spirit, is Spirit* 2 *Cor. VI & 18 and I will be a Father unto you, and you shall be my sons and daughters, saith the Lord Almighty.* Thus we become the Children of God our Heavenly Father and Brethren with Christ our Elder Brother and one with another, and says Christ *John XIV & 20 ye shall know that I am in my Father, and you in me, and I in you.* 1 *John IV & 13 hereby know we that we dwell in him and he in us, because he hath given us of his Spirit. Verse* 19 *we love him because he first loved us* 1 *John V & 1 and every one that loveth him that begat, loveth him also that is begotten of him* 1 *John III & 14 we know that we have passed from death unto life, because we love the brethren and, Psals. CXXXIII & 1 Behold, how good and how pleasant it is for Brethren to dwell together in Unity.* Having one Father, one Spirit, one Interest, and one object of Adoration, which unites them together in Love Esteeming each other more Excellent,

than ourselves and more especially where we see most of our Fathers Image. bearing each others burdens and so fulfill the Law of Christ by love serving one anothe in the Spirit, for, *Gal. v:* 22 & 23 *the fruit of the Spirit is Love, Joy, Peace long suffering, Gentleness, Goodness, Faith, Meekness, Temperance:* &c.—delighting in God's commandments after the new man, *John XIV* & 15 *If ye love me, keep my Commandments—John XIII* 34 & 35. *A new commandment I give unto you, that ye love one a nother, as I have loved you, that ye also love one a nother; by this shall all men know that ye are my disciples, if ye have love one for another,* for love is the fulfilling of the law; it causes us to watch over each other in the Lord, teaching and admonishing one another in Christian Love, also to love and forgive our enemies, so that we are enabled by grace, to over-come evil with good; for love conquers all things. And now brethren, be not deceived; God is not mocked; observe well, that profession is not p ssession, and Relig ion is not Christianity; he is not a Jew that is one outwardly, but circumcission is that of the heart; (and no religion is better than than that which is worse than none) the Scriptures are plain---1 *Cor.* XVI & 22, *If any man love not the Lord Jesus Christ. let him be Anathema, maran-atha.* I *John,* IV & 20, *He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen,* Verse 21. *And this commandment have we from him, that he who loveth God, love his brother also.* I John III & 15. *Whosoever hateth his brother is a murderer*—I John II & 15. *Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him*—I Tim. VI & 10. *For the love of money is the root of all, Evil: which while some coveted after, they have erred from the faith. and pierced themselves through with many sorrows.* Rom. XII & 9, *Let love be without dissimulation, abhor that which is Evil cleave to that which is good,* I John III & 18—*Let us not love in word, neither in tongue, but in deed and in truth.* Heb. XIII & 1. *Let brotherly love continue* in all our thoughts, words, and actions. By love serving one another in all holy duties, as becometh Brethren without blame in love; that we may force the carnal world to say, see how these Brethren love. Now, Rev. I, 5, & 6, *Unto HIM that loved us, and washed us from our sins in his own blood, and he hath made us Kings and Priests unto God and his Father; to him be Glory and Dominion, for ever and ever.*——*Amen.*

LEWIS WHITFIELD, *Moderator,*
JONATHAN FELLOWS, *Clerk.*

Minutes

OF THE

NORTH-CAROLINA

NEUSE BAPTIST ASSOCIATION,

HOLDEN AT

White-Oak Meeting-House, Jones County.

Saturday, October 15, 1808.

1. The Introductory Sermon was delivered, according to appointment, by Brother ZADOC W BAKER, from Acts VIII 35 — *Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.*

2. After worship proceeded to business. Opened by prayer by Elder WILLIAM WELLS. The *Constitution* and *Decorum* read.

3 Elder JOHN KOONCE, *Moderator*, and Brother NEEDEAM WHITFIELD, *Clerk*.

4. Brethren THOMAS DUPREE and RICHARD ALLEN are a Committee of *Finance* to receive contributions and make settlements.

5. Letters from twenty one Churches were received and read.

6. A Church in Carteret County, New-Port, at whose discretion it was left at the last division of the Association to join whatever Association she might deem most advisable, represented herself in this. Two more churches, one from Beaufort County, Blounts Creek, and the other from Pitt County Hancock's Meeting-House, petitioned by Letter and Delegates for admittance into this Association: being found orthodox and orderly they were received.

☞ Pastors of Churches and other ordained Ministers are in SMALL CAPITALS; unordained Preachers in *Italics*; those marked thus *, were not present; Dashes —— —— denote no Pastors.

COUNTIES and CHURCHES.	Ministers and Delegates.	Baptized.	Rec. by let.	Dismd. by lets.	Restored.	Excommunic.	Deceased	Numbers.	Sums contributed. £. S. D.
1. Beaufort, Blounts-Creek.	—— —— Alex. Reddit, Thomas Evet.							16	1 0 0
2. Carteret, Hadnots-Creek.	JABIUS WEARS* David Russell, Lewis Kennedy	3	1				1	1[illegible]	15 0
3. Carteret, New-Port,	—— —— Abner Quinn, Richd. Kennedy							37	17 6
4. Carteret, North-River.	—— —— Benj. Davis, Wm. Davis	2						39	10 0
5. Craven, Coor-Creek.	—— —— John Watts, W. Kilpatrick.						2	32	10 0
6. Craven, Goose-Creek.	—— —— James Harris, John Weadon.			2		1	2	50	15 0
7. Craven, Newbern.	JOHN M'CABE* Hardy Saunders Sam. Simpson	3	2	4	1		1	27	1 0 0
8. Craven, Swift-Creek.	R. WILLIS,* *David Whitford* Ephraim Willis			14	1		3	47	15 9
9. Edgecomb, Tosniot.	—— —— Dawson Vassar *Z. W. Baker,*	2			1		1	41	10 0
10 Edgecomb, Town-Creek.	Jos. BARNES,* H Williamson* *Thos. Dupree.*					1	1	55	15 0
11. Edgecomb, Winsteads.	—— —— A. Whitehead, Stephen Robins	2		1		1	3	102	15 0
12. Green, Little Cotentney	—— —— Abr. Joiner, Richard Allen,	2					1	71	15 0
13. Jones, Chichinquamin.	JOHN KOONCE, Thomas Speight	3	1	1				37	10 0
14. Jones. White-Oak.	CALEB SMITH, E. Simmons.	5	3	1				48	1 0 0
15. Lenoir, Bear-Creek.	L. WHITFIELD Barn. M'Kinne.	6				1	4	93	1 10 0
16. Lenoir, Beaver Dam.	—— —— William Dean, Joseph Tillman	2		4		1	1	47	15 0
17. Pitt. Handcock's.	—— —— Jas. Kinsold, George Luster.							16	15 0
	Carried forward	30	7	27	3	5	20	766	13 7 6

COUNTIES and CHURCHES.	Ministers and Delegates.	Baptized.	Rec'd by let.	Restored by let.	Restored.	Excommunic.	Deceased.	Numbers.	Sums contributed. £. S. D.
	Bro't. forward.	30	7	27	3	5	20	766	13 7 6
18. Pitt, Red-Banks.	—— ——	1					2	53	1 5 0
	James Handcock Henry Smith.								
19. Wayne, Black-Creek.	Rev. Hays,*	10		1		3	4	101	15 6
	Joel Evans, Jacob Fulgham,								
20. Wayne. Naughunty.	—— ——		1			2	1	23	0
	James Taylor, Joshua Goodson								
21. Wayne, Pleasant Plains.	—— ——		4	1				27	1 0 0
	N. Whitfield, Lewis Herring,								
	Total.	41	13	28	3	10	27	976	16 13 0

Elder William Wells, from the Cape-Fear Association, handed in a Letter with twenty four copies of their Minutes, and took a seat with us. Another was received from the Raleigh Association, by Elder Micajah Thomas, who also took a seat with us. Elder Silas Carter and Brother Benjamin Joiner likewise took seats

8 The following were appointed to write correspondent letters to our Sister Associations, viz. Brethren Zadock W. Baker, to *Sandy Creek*; Samuel Simpson, to *Charleston*; Richard Allen, to *Georgia*; Barnabas M'Kinnie, to *Bethel*; Lewis Herring, to *Flat-River*; David Whitford, to *Raleigh*; Needham Whitfield, to *Cape-Fear*; Thomas Speight, to *Kehukee*; William Dean to *Chowan*; and Elder Lewis Whitfield, to *Portsmouth*, (Vir.)

9. William Wells, Benjamin Joiner and Lewis Whitfield are the Elders appointed to preach to-morrow. Worship to commence at 10 o'clock, A. M.

10 Received three letters from the Charleston Association, and twelve copies of their Minutes for the year 1805, twenty for 1806 and seventeen for 1807. Adjourned till Monday 9 o'clock by prayer by Elder Micajah Thomas.

Sunday, October 16, 1808.

11 The Ministers appointed to preach to day, met a large congregation. Wells spoke from Col. i. 21. 22.—*And you, that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled. In the body of his flesh through death, to present you holy, and unblameable, and unreprovable, in his right*; Joiner, from Exodus xiv. 13. *And Moses said unto the people, Fear ye not; stand still, and see the salvation of the Lord, which he will shew to*

gon to day: for the Egyptians whom ye have seen to-day, ye shall see them again no more forever WHITFIELD from Exodus, XXVIII 34. *A golden bell and a pomegranate, a golden bell and a pomegranate upon the hem of the robe round about.*

12 Worship closed by exortation, praise and prayer, by Elder LUKE WARD. A large congregation attended, and a becoming reverential solemnity appeared —We hope a divine blessing will follow the labours of the day.

Monday, October 17, 1808.

13. Met from adjournment Opened by prayer by Brother BENJAMIN JOINER.

14. Elder LUKE WARD who was a Delegate from the Kehukee Association, presented a letter and 25 copies of their Minutes. Took a seat.

15. Those appointed to write letters of correspondence, handed them in—read and received. Delegates to the Associations, viz. Brethren, ZADOCK W. BAKER, to Raleigh; DUPREE to Chowan; Elders, WHITFIELD to Cape-Fear and KOONCE to Kehukee.

16 Brother ALLEN from the committee of Finance reported as follows.

	£.				
Remaining in the Treasury,	9	17	0		
Received this year from Twenty one Churches	16	13	0	26	10 0
Paid for Printing 260 copies of last years minutes.	7	10	0		
Paid brother Whitfield for having the same done preparing and distributing them,	6	0	0		
Paid Elder M'Cabe for his attendance at Chowan Association,	4	10	0	18	0 0
Now remaining in the Treasury,				8	10 0

19. Resolved that the next Association be holden at Bear-Creek Meeting-House, in Lenoir County, and that it begin on the Saturday next before the third Lord's day, in October, 1809. Elder JOHN KOONCE to preach the Introductory sermon, in case of failure, Brother THOMAS DUPREE: worship to commence at 11 o'clock, A. M.

20 Brother THOMAS DUPREE, is requested to write the *Circular Letter*, for the next Association, on the propriety or impropriety of preaching Funeral Sermons

21 Brother NEEDAM WHITFIELD is requested to prepare these Minutes for the press and have 500 copies printed, three fourths for the Churches, and the rest for the Associations.

22. Resolved that the churches mention in their letters to the next Association, the number of their Members who are heads of families; that they make known the time of their yearly Meetings; and that they contribute more bountifully to the Association fund.

23. Ordered that the Address to the public from the Philanthropic Missionary Society, be inserted instead of the Circular Letter, as that letter was not prepared.

24. Closed by prayer by Brother THOMAS DUPREE.

JOHN KOONCE, *Moderator.*
NEEDAM WHITFIED, *Clerk.*

Gone ! gone brethren never to return, our old worthy, much beloved, much esteemed father, the Revd. JOHN THOMSON. He departed this life shortly after our association at Fort Barnwell in October, 1803.

As a citizen, he was a good member of the community ; as a husband and father, dear and affectionate ; as a religious character pious and orthodox ; as a divine, zealous in the cause of religion, and indefatigable in discharging the duties of his function ; and as a member in our holy councils, intelligent and useful. He is gone, we hope and trust, to the regions of endless bliss, where he sits among the shining ranks of Heaven.

THE BAPTIST

Philanthropic Missionary Society

TO ALL THE

Friends of Missionary Efforts.

Verry dear Brethren and Friends,

" THUS it is written, and thus it behoved Christ to suffer and to rise from the dead on the third day ; and that repentance and remission of sins should be preached in his name among all the nations. In thy seed shall all the nations of the earth be blessed, and all the ends of the earth shall see the salvation of our God The gospel of the kingdom shall be preached in all the world, for a witness unto all nations—and it shall come to pass in the last days, that the mountains of the Lord's house shall be established upon the top of the mountains, and nations shall flow unto it. Go ye into all the world and preach the gospel to every creature."* Such is the comfortable language of promise and prophecy respecting the kingdom of the Messiah ; and such the solemn charge given by him to the preachers of his gospel.

Encouraged and impelled by these and similar passages in holy writ, many pious persons in Europe have

*Luke 24. 47. Gen. 22. 18 Isaiah 52. 10. Mat. 24. 14. Isaiah 2. 2. Mark 16 16.

come together in the formation of missionary societies, with the prospect of being made the honoured instruments in the accomplishment of so glorious a design. Their generous intentions, together with the spirit by which they were actuated, have, with the rapidity of electricity, flashed across the Atlantic and roused our northern brethren to pursue similar measures for the conversion of the heathen upon our continent.

Fired by the same divine spirit, and animated by their noble example, the Kehukee Portsmouth, and Neuse Baptist Associations have been called to action The missionary spirit first made its appearance in the Kehukee a Association in October, 1803, and the following May it was introduced into the Portsmouth, in such a feeling manner, that not only the Conference, but many of the spectators were flood d in tears. The co-operation of the brethren composing the Neuse Association was easily obtained and a suitable number appointed to commence the all-interesting work. A Directory was formed a constitution adopted, and subscriptions exhibited to the public, soliciting means of support But hitherto we have been but just able to meet and concert measures, without either suitable persons or means to effect our philanthropic design.

On this interesting subject we have already addressed you; but our Minutes have not been so diffusive, nor our encouragement so liberal as our expanded souls toward the heathen, and their necessitous circumstances evidently require. To solicit your further assistance, therefore, is our present object; and we entertain no doubts but our wishes can be urged by motives the most imperious and important

"And thou shalt spread abroad to the west, and to the east, and to the north and to the south; and in thy seed shall all the families of the earth be blessed." Such

is the capacious promise of God to Abraham, in relation to him whose " seed should be as the dust of the earth;" and should be selected from " every nation, kindred, people and tongue" under heaven: while *he*, like the stone severed from the image without hands, should swell to such a " mountain as to fill the whole earth." For the accomplishment of these extensive promises, the veracity and faithfulness of a God are pledged; and therefore of the accomplishment we dare not doubt.

That " by the disobedience of one, judgment came upon all men to condemnation;" that man by nature is in a state of universal depravity; that he can only be justified by the righteousness of Christ; changed and suitably prepared for the enjoyment of God in glory, by the glorious operations of the Holy Spirit, whose office it is to quicken, illuminate, sanctify, prepare for and guide to ultimate felicity are truths generally, if not universally admitted by Christians of all denominations: nor is it less evident that the method which the Holy Ghost pursues in making persons meet for " the inheritance of saints in light, " is, to work faith in them, by which they are enabled to believe on him " who died for our offences and was raised again for our justification." But " faith comes by hearing and hearing by the word of God; and how shall they hear without a preacher? and how shall he preach except he be sent?

The passages above recited justify a belief that the Redeemer has a people among the heathen upon our continent. And is it not a notorious fact, that many of them have never heard the charming sound of salvation through the attonement of a *once* suffering, but now exalted, Jesus? Behold them setting in the region and shadow of death; possessing immortal souls that must either *shine* forever in glory, or *sink* into eternal night: see them abandoned to every vice and plunged into

scenes of the grossest abomination; behold them "changing the glory of the incorruptable God into an image made like to corruptible man—and to birds and to four footed beasts and creeping things." Look upon this picture, O professed Christian! and while you remember that all this is for the want of better information, be excited to commisseration.

But should this imperfect picture of those unhappy savages fail to touch the secret springs of sensibility; may we not hope that a recollection of what you *once* were and must *now* have been, but for the gospel of the blessed Jesus, will awaken your gratitude and rouse to action all the latent powers of which you are possessed? While we look upon the unhappy heathen, we may with propriety affirm, and such were once the Christianised inhabitants of Europe and America; "but ye are washed, but ye are justified but ye are sanctified in the name of the Lord Jesus, and by the spirit of God.

It is vain or such as are opposed to divine revelation, to object that the superiority of those amongst whom the gospel has been dispensed, both of sentiment and conduct, is to be attributed to *politeness*. The gross notions of God, and imperfect knowlege of true morality, possessed by the Chinese, one among the most polite nations, forbid the application; for notwithstanding their outward modesty, gravity, good words, courtesy and civility, "it is said drunkenness is considered as no crime, that every one takes as many concubines as he can keep, that many of the common people pawn their wives in time of need; that marriage is dissolved on the most trifling occasions; that sons and daughters are sold whenever their parents pleas, and that is frequently; that many of the rich as well as the poor, when they are delivered of daughters, stifle and kill them, and those

who are more tender hearted leave them under a vessel, where they expire in great misery."

Equally destitute of evidence would that person be, who would ascribe our superior moral knowledge to *Philosophy*. Not only from the smallness of number amongst us who have been instructed into this science, but also from the deplorable situation of ancient Greece and Rome amidst all their philosophic knowledge; 'being filled with all unrighteousness, fornication, wickedness, covetousness maliciousness; full of envy, murder debase, deceit, malignity, whisperers, backbiters, haters of God, despiteful, proud, boasters, inventers of evil things, disobedient to parents; without understanding covenant-breakers, without natural affection, implacable, unmerciful."

If therefore we are in a better situation than those, it must be attributed to the dissemination of divine truth among us. It is the *gospel* which has inspired those refined sentiments which we possess of the divine being—it is the *gospel* which has banished the gross, and improper ideas of the heathen from enlightened America, like the mist and darkness before the rising sun. "It is only the *gospel* (says the ingenious Mr. Addison) which can strengthen the infirmity, and break the fierceness of human nature—which can refine and exalt its proselytes to a superior degree of perfection and set them above the pleasures and even the pains of this life. It is this which lifts up the mind of the ignorant to the knowledge and worship of him that made him, and inspires the vicious with rational devotion, strict purity of heart and unbounded love to man."

Then what a blessing is the gospel! and shall it be re-

stricted to a corner? while those, who have not only seen its effects but enjoyed its advantages, have, it in their power to publish it to those who are starving and famishing for want of the bread and water of life—who are dying for lack of knowledge. Forbid O God! forbid it. we beseech thee! forgive our past apathy, and constrain us by thy overpowering all conquering grace to act our several parts, toward the aufully miserable heathen world around us! Let not their destruction be charged to our want of zeal in a cause so illustriously noble!

A motive still more powerfully operative arises from the command of Christ; enjoining his disciples to dessominate divine truth among the different nations of the earth. "Go ye into all the world and preach the gospel to every creature," is an injunction extending unto the ministers of the gospel, as well of the *present*, as of the *Apostolic* age: and he who has a due sense of the importance of the business, of the ends to be effected by it, and feels the awfulness of the charge, as proceeding from him who has "all power in heaven & earth," must, if he possesses a suitable regard for his heavenly friend. be emulous that the conquests and glory of the Redeemer should spread throughout the world.

Why then, it may be asked, are we so destitute of Missionaries? why do we not meet with candidates, who have volunteered themselves as probationers for the difficult & ardous, but honorable employment of bearing to the untutored tribes the glorious news of gospel grace? In reply, permit us to ask, are we able to support a Mission? How long would the scanty pittance of six hundred dollars support a missionary among the heathen? It is vain to urge, we will be more liberal after a person is sent: this is saying we will be willing to aid him who is able to support and maintain himself.

We are however ready to acknowledge that the means of support is not the only *want*----There is great want of Apostolic zeal. O brethren in the Ministry, how little are we like the Apostles of the Lamb! Have we not folded our arms in *sloth* when we were called to *action*? Have we not rather deterred ourselves by meditating *obstacles* than been animated with gratitude to Jesus, and the *glories* of success? View the indefatigable *Paul*, and let his admirable piety and zeal, and holy fortitude, reproach our *apathy* and criminal *timidity*. "Of the Jews, five times received I forty stripes save one; thrice was I beaten with rods; once was I stoned, thrice I suffered shipwreck; a night and a day I have been in the deep; in journeyings often in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. And now behold I go bound unto Jerusalem, not knowing the things that shall befal me there, save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me." Well, and is he deterred or dismayed? No; blessed be God forever! He adds, "none of these things *move* me, neither count I my *life* dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

Admirable man! wonderful christian! glorious minister! how little are we like thee! and yet how much hast thou displayed the image, spirit and honor of him, who "though he was *rich* yet for our sakes he became *poor*, that we through his poverty might be rich." O for a dou-

ble portion of that spirit, which led thee through so many difficulties to honorable conquest! But we are encouraged by the belief, "that he who caused his Apostles to triumph; to triumph when perfection waved over their heads her scourge of blood, and kindled around them the fires of matyrdom; whose grace can fix the wandering, humanize the cruel, quicken the sluggish render the sordid generous, and embolden the fearful can bestow an Apostolic spirit for Apostolic work and make "worm Jacob thrash the mountains." Let our hearts then *swell* with resolution, and beat *high* with hope Glorious things are spoken of the city of God; "for thus saith the Lord, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream, I will lift up mine hand to the Gentiles, and set my standard to the people, and they shall bring their sons on their arms, and thy daughters shall be carried upon their shoulders; faithful is he who hath promised, who also will do it"

"Will any one slight our undertaking as romantic and chimerical." Will he paint to us the perils of the wilderness----the savageness of the heathen----their roving disposition --their diversified speech-- their customs, in every thing abhorrent to civilised life? Will he dwell on the improbability of obtaining suitable Missionaries? on the disproportion of our means to the end we have in view? Will he recall the successless issue of some former attempts, and thence predict the disappointment of our hopes?

"To all such objections we reply, 'in the name of our God we lift up our banners" "We know that the service is difficult---we have not amused ourselves with the dream of progress without obstacle, and victory without resistance; but we know also, that in difficult

services the grace of Jesus and the power of faith are most conspicuous " With rapturous hope we meditate that illustrious day, when not only white, but black and red men shall feel united to Christ by an indissoluble tie ; when Jews, Turks, Mahometans and Heathens shall have put on the Christian name ; when all ranks and conditions of men shall be exalted to oneness in Christ, and feel "the unity of the spirit in the bond of peace," and vieing with each other in nothing but the honor of the Redeemer ; shall join the angelic doxology of "*glory to God in the highest ;* while reedeemed sinners from every nation, kindred, tongue and people under heaven shall re-echo the *hallelujah !*

With events so charming, attractive and glorious in prospect, who can withhold a small portion of his worldly substance from the support of an institution, the sole object of which is to effect those grand and valuable purpurposes? We say a *small* portion, because there are many who are not in circumstances to dispense with a large sum ; but such would nevertheless do well to contribute their *mite ;* remembering that the strength of many children united may be equal to that of man, and many small rivulets meeting will form a redundant river. If the bounties of Providence have been more liberally bestowed, we shall expect them to be retruned in his service with a profuse and liberal hand ; remembering that God requireth of us "according to that which we possess."

And now Friends and Brethren, we commit you to God and O that his love may descend and kindle, and blaze through all our hearts, and prepare us for the noble work!—May his ministers, like the enraptured dis-

ciples on the day of pentecost, retain the celestial flame, and spread it throughout all their congregations! and may the faithful every where be roused to diligence, while they unite to "swell the solemn cry, *thy kingdom come.*"

FINIS.

Minutes

OF THE

NEUSE BAPTIST ASSOCIATION,

HOLDEN AT

BEAR-CREEK MEETING-HOUSE,

JONES COUNTY, N. C.

SATURDAY, OCTOBER 14, 1809.

1 The Introductory Sermon was delivered according to appointment by Elder JOHN KOONCE, from Mat XIII 47, 48. *Again the kingdom of Heaven is like unto a net that was cast into the sea, and gathered of every kind Which, when it was full, they drew to the shore and sat down, and gathered the good into vessels, but cast the bad away.*

2. After worship, proceeded to business. *Prayer* was offered up to the LORD by Elder, BENJAMIN MOSELY.

3. Brother Samuel Simpson is chosen *Moderator* and Brother Thomas Speight, *Clerk* Brother *Fellows* and Brother *Keaton* a Committee of *Finance* to receive contributions and make all settlements.

4. Ministers from different Associations present, were invited to seats, viz Benjamin Mosely, from *Charlestown*, William Biddle from *Portsmouth, Virginia* and Benjamin Davis from *Cape Fear*, with a *letter* of Correspondence, and a parcel of *Minutes*, in token of their love.

5 Brethren appointed to write Corresponding Letters to the following Associations. viz

SAMUEL SIMPSON to *Charlestown*, Needham Whitfield to *Portsmouth, Virginia*. Jonathan Fellows, to *Chowan*. Thomas Dupree. to *Kehukee*, Alexander Keaton, to *Georgia*. Richard Allen to *Raleigh*, James Green, to *Flat River*, Thomas Hall. to *Sandy Creek*, Thomas Speight, to *Cape Fear*, Zadock W. Baker. to *Bethel*.

7. Brother Dupree handed in the *Circular Letter*, which was referred to Elders Mays M'Cabe & Needham Whitfield for inspection — to be return on Monday next.

8. Elders appointed to preach to morrow. William Biddle, Benjamin Mosely & Thomas Dupree, worship to begin at half after 10 o'clock A. M.

*** Pastors of Churches and other ordained Ministers, are in SMALL CAPITALS; unordained Preachers in *Italics*. Those marked thus* were not present. Dashes —— denotes no Pastors.

COUNTIES and CHURCHES.	MINISTERS and DELEGATES.	Baptized.	Received by Letter	Dismissed.	Restored.	Excommunicated.	Deceased.	Members.	Sums contributed £.	s.	D.
1 Beaufort Blunts Creek.	ZADOCK W. BAKER,	5	1					32	1	10	0
	Alexander Reddit.						1	31	1	00	0
2. Carteret Hodnots Creek.	JARVIS WEEKS,	6									
	Villoby Prescot.*										
3 Carteret, Newport.	Richard Kennedy,	3			1	1	1	39	1	00	0
	Abner Bell.*										
4. Carteret North River.	Benjamin Davis	42		2			1	79	1	00	0
	William Davis.*										
5. Craven, Coor Creek.	James Weatherington*		1					25	00	10	0
	Varrie Kilpatrick.										
6. Craven. Goose Creek.	William Daw,*	2			1		2	33	1	00	0
	John Brinson.	11	2			2		39	1	10	0
7 Craven, Newbern.	John M'Cabe.										
	John Simpson.										
8. Craven, Swift Creek.	RICHARD WILLIS,*	1	1	1		1		47	00	15	0
	David Whitford,										
	Ephriam Willis.*										
9 Edgecomb Tasniot.	William White,	5		1		1	1	42	00	15	0
	Charles Coleman.										
10. Edgecomb Town Creek	JOSHUA BARNES,	2	2		1	4		56	00	15	0
	Thomas Dupree.										
11. Edgecomb Wilstead.	James Draughan,	1	1		1	2	1	102	1	00	0
	William Robbins.										
12. Green, Little Contentny.	Joseph Thigpen,*	1	3			2		74	00	15	0
	Richard Allen.										
13. Jones, Chickinquamin.	JOHN KOONCE,	5					1	41	1	00	0
	Thomas Spight,										
	James Green										
14. Jones, White Oak.	CALEB SMITH,		1				1	43	1	7	6
	Thomas Hall,										
	Isaac Lipsey										
15. Lenoir, Bear Creek.	LEWIS WHITFIELD.	1		2		2	3	77	2	00	0
	William Whitfield										
16 Lenoir, Beaver Dam.	Andrew Cox,						1	21	00	14	0
	Melus Thigpen.										
		88	12	7	4	16	13	788	16	11	6

COUNTIES and CHURCHES.	MINISTERS and DELEGATES.	Baptised.	Rec'd by let.	Dism. by let.	Restored.	Excommun'd	Deceased	Numbers.	Sums contributed £	s	d.
	Amount brought forward,	85	12	7	4	16	12	788	16	11	6
								23	1	1	0
17 Lenoir	—— ——										
Sandy Bottom	Lott Croom										
	John Wooten										
18 Pitt	—— ——										
Hardcocks	*Jonathan Fellows*	10	2					32	1	10	0
	Henry Smith*										
19 Pitt	—— ——										
Red Banks	*James Handcock*			3			2	47	1	10	0
	William Adams										
20 Wayne	Reuben Hays	4		19		1	4	79	1	09	0
Black Creek	Joel Evans										
21 Wayne	—— ——										
Naughnty	Samuel Brown										
	George Forrest							28	00	5	0
22 Wayne	—— ——										
Pleasant Plains	Needham Whitfield							27	1	10	0
	Alexander Keaton										
		99	14	29	4	17	18	1024	£23	7	6

Adjourned by *Prayer*, by Brother Biddle, until Monday half after 9 o'clock A. M.

LORD's Day, October 15, 1809.

Elder M'Cabe (in the room of Thomas Dupree who was indisposed in body) preached from Isa. lvii. 14. *Take up the stumbling block out of the way of my people.* Elder Biddle from Psalm xcvii. 1. *The lord reigneth.* Elder Mosley from Mark xvi. 15. 16.

And he said unto them, go ye into all the world and preach the gospel to every creature He that believeth and is baptized shall be saved, but he that believeth not shall be damned. Elder KOONCE closed by exhortation *Prayer* and *Praise.* A numerous assembly attended; the Word was delivered with faithfulness, and we hope a divine blessing will follow the labors of the day.

MONDAY OCTOBER 16 1809.

Met according to adjournment The Association opened by *Prayer* by Elder Barnes. The Brethren appointed to write Corresponding Letters, handed them in, which were approved.

Brother Needham Whitfield, who was appointed one of the committee to examine the Circular Letter, handed it in, which was laid aside.

Brother Fellows from the committee of Finance reported that there remains in the *Treasury* £8 10

Received this year from twenty two churches	£25 7 6	£31 17 6
Paid for printing 250 copies of last years Minutes		£7 10
Paid Brother Whitfield for preparing and having them printed and distributed		£6
Paid Brother Baker for his attendance at the Raleigh Association	£2 10	£16 0 0
Now remaining in the Treasury		£15 17 6

Delegates to the following Associations: Elders M'Gabe, to *Raleigh*; Dupree, to *Kehukee*,—and Koonce to *Cape Fear*.

Brother Thomas Spight is requested to prepare the Minutes of this Association for the press, and have five hundred copies printed, three-fourths to be distributed amongst the churches, in proportion to the sums contributed, and the remainder to the Association.

Resolved, That the next Association be held at Black Creek Meeting House, Wayne county; to begin the Saturday before the third Lord's day in October, 1810.

Brother *Thomas Dupree*, is sppointed to preach the Introductory sermon in case of failure, Elder Lewis Whitfield——Worship to begin at 11 o'clock, A. M.

Elder Zadock W. Baker, is appointed to write the Circular Letter, and it is resolved that the subject be on the propriety of preaching Funeral Sermons.

A TABLE RESPECTING THE YEARLY MEETINGS OF THE CHURCHES.

CHURCHES.	Yearly Meeting Sundays. Months.	Heads of Families.
1. Beaufort, Myers Creek.	5. October	15
2. Carteret, Hedrick's Creek,	3. September.	10
3. Carteret, Newport,		

4.	Carteret North River,		37
5	Craven. Newbern,	1. April.	12
6	Craven, Coor Creek,	4 September.	10
7.	Craven, Goose Creek,	2. November.	30
8	Craven, Swift Creek,	4 October.	21
9	Edgecomb Tosniot,	4 August.	15
10.	Edgecomb Town Creek,	2 August	
11	Edgecomb, Winsteads,	3. August	30
12.	Green. Little Contentny,	4 September.	
13	Jones, Chichinquamin,	1. October.	17
14	Jones White Oak,	4 July.	21
15	Lenoir, Bear Creek,	1. November	32
16	Lenoir. Beaver Dam,	3. October	9
17.	Lenoir, Sandy Bottom,	3. September.	8
18	Pitt, Handcocks,	3. July.	11
19	Pitt, Red Banks,	2. September.	12
20	Wayne, Black Creek,	2. October.	32
21	Wayne, Nanghuntv,	5. September.	16
22	Wayne, Pleasant Plains,	4. October.	14

Adjourned by prayer by Elder Haye.

NEWBERN:—Printed by THOMAS WATSON.

Saml Simpson

MINUTES

OF THE

Neuse Baptist Association,

HOLDEN AT BLACK CREEK MEETING-HOUSE, ON THE 20TH, 21ST, AND 22D DAYS OF OCTOBER, 1810.

SATURDAY, October 20.

1. ASSEMBLED at 11 o'clock, for public worship. Elder Thomas Dupree, according to appointment, delivered an introductory discourse from Songs of Solomon, 2d chap. 8 verse.

2. The association met for business. Prayer by Elder Jno. M'Cabe. Brother Saml. Simpson was chosen *Moderator*, Brother Alexander Keaton, *Clerk*, and Brother W P. Biddle, *Assistant Clerk*.

3. Brother R. Allen and Abner White appointed a committee of Finance.

4. Our Churches, with their Messengers, increase, and contributions, are exhibited in the following list.

CHURCHES.

Churches & Counties.	Messengers, &c.	Baptised.	Rec. by Let.	Dis by Let.	Excluded.	Restored.	Dead.	Number.	Contributions.
1. *Blount's Creek*, Beaufort.	Alexander Reddit, John Jones,	3		1				34	3
2 *Hadnots Creek*, Carteret.	D. Prescott, S. Rowe,	2						23	2 2 0
3 *New Port*, Carteret.	Wm & Frad's. Garner, Abner White,	1	4					33	2 2 0
4. *North River*, Carteret.	Richard White-hurst, George Gillam,	2	3				2	93	
5. *Core Creek*, Craven.	Not represented							2	
6. *Goose Creek*, Craven.	Jno. Miller, Francis & Jesse Vendrick.	4	1				3	55	2
7 *Newbern*, Craven	John M'Cabe, S impson, Jas. Ingram,	1	4	4				3	2
8 *Swift Creek*, Craven.	Not represented,							47	
9. *Tarboro*, Edgecomb.	Jordan Shirwood, William White, Charles Coleman,	1			1		1	41	1 50
10. *Town Creek*, Edgecomb.	John Barnes, Thos. Dupree, Henry Williams,	2				2	1	55	1 50
11 *Winstead* Edgecomb.	Jas. Draughan, Augustine Whitehead,	2			3	1	5	93	2
12. *Little Contentny*, Green.	A. Joiner, Richard Allen,			2	1			71	1 50
13. *Chinquepin*, Jones.	Jno. Hooker, Elijah Simmons, Jno Wombl	4			2			43	3
14. *White Oak*, Jones.	Thos. Hall, Elijah Simmons, Jno. Bender,	1		1				48	3
15 *Lear Creek*. Lenoir.	Not represented,							77	
16. *Beaver Dam*, Lenoir.	Andrew Cox, Henry Heath.			2				18	1 20
17 *Sandy Bottom*	Evin Griffin, Lot Croom,						1	22	1 50
18 *Bandcocks*, Pitt.	Jona. Fellowes, Henry Smith, James Powel,	2		1			1	29	2 50
19 *Red Banks*. Pitt	Jas. Hancock, John Noble,	1			2	1	1	46	1 50
20. *Black Creek*, Wayne.	Reuben Hays, Joel Evans, Thos. Horne,	7			1	2	2	89	2
21. *Nauhunty*, Wayne.	Samuel Brown, Jas. Taylor,				3			30	50
22. *Pleasant Plains*, Wayne.	Needham Whitfield, Alex. Keaton						1	26	2
	Total.	53	9	11	13	6	18	1038	36 70

Note.—Names of Pastors of Churches, and other ordained Ministers are in SMALL CAPITALS. —— —— Denote no Pastor.

5. Received a letter of Love from the Philadelphia Association of last year. Also received a kind letter from the Georgia Association, of the year past, and a few copies of the minutes. Elder John Rowe, messenger from the Chowan Association, presented us with a letter and twenty two copies of their minutes. From the Kehukee Association, we received by the hand of the messenger, Elder Laurence, a letter and a few copies of their minutes. Received from the Cape-Fear Association a letter and a few copies of their minutes, by their messengers Elder Silas Carter and Brother Jacob Williams. The Raleigh Association, by her delegate, Elder Gully corresponded with letter, and sent us a few copies of their minutes.

6 All the corresponding delegates and faithful Preachers of the word, on invitation, took seats with us.

7. Received Letters from the Flat River and Bethel Associations with a few copies of minutes.

8. Agreed to appoint the following committees. Elders Laurence, Joyner, and Hatchett to examine the Circular Letter, and if they shall think proper to prepare one instead thereof Brother Biddle to prepare a Letter of Correspondence to the Charleston Association; Elder M'Cabe

to the Virginia Portsmouth. Elder Barnes to the Chowan, Brother Keaton to the Kehukee, Elder Dupree to Georgia Brother Simpson to Philadelphia, Brother Coleman to Raleigh, Brother Whitehurst to Flat River, Elder Hatchett to Sandy Creek. Brother Horne to Cape Fear, and Elder Gully to the Bethel Association.

9. Elders Laurence, Hatchett and Biddle appointed to preach to-morrow ; worship to beigin half after 10 o'clock.

10. Adjourned to Monday morning 10 o'clock. Prayer by Elder Barnes.

LORD'S DAY.

Elder Biddle Preached first from Mat. 22 and 42. "What think ye of Christ ?" Elder Hatchett followed from 2. Cor. 5. and 20. Now then we are ambassadors for Christ, as though God did beseech you by us ; we pray you in Christ's stead, be ye reconciled to God. Elder Laurence then concluded from Heb 4. 14 & 15. 16—Seeing then that we have a great high priest, that is passed into the heavens, Jesus, the son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities ; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto a throne of grace that we may obtain mercy and find grace to help in time of need.

The word was delivered with faithfulness to a numerous, attentive assembly, and we hope a divine blessing will attend the same.

MONDAY MORNING, 10 o'clock.

11. Met pursuant to adjournment ; Elder Laurence prayed.

12. The Brethren who were appointed to write Corresponding Letters brought them forward, which were read and approbated.

13. Elder Laurence from the committee to examine the Circular Letter, produced it, which was read and laid aside —He also produced a circular to read thereof, which was adopted.

14 A Circular Letter was presented us from the Chowan Association, inviting us to join in a General meeting of the Baptists of this State, called, "A General Correspondence of the Baptist's of North-Carolina" After investigation it was laid over to our next Association

15 Elder Dupree was nominated our Messenger to the Kehukee Association, Elder M'Cabe to the Chowan, Elder Whitfield to the Raleigh, and Elder Koonce to the Cape-Fear Association, and with them transmit, with our Epistles, a few copies of our Minutes to each Association.

16. The Committe of Finance reported as follows :—

Remaining last year in the Treasury,		$ 31 75
Received this year,		36 70
		68 45
Paid for Printing the Minutes of last year,	$ 28 0	
Paid Elder Koonce for his attendance at the Cape-Fear Association,	7 0	
Paid Elder M'Cabe for attending the Raleigh Association,	9 0	
Paid Brother Spight for preparing last years Minutes,	2 50	
Paid Elder Dupree for attending the Kehukee Association,	4 50	
		51 00
Balance remaining in the Treasury,		$ 17 45

17. Resolved that our next Association be holden at Chinquapin Meeting-House, Jones County, to begin at 11 o'clock on the Saturday before the 3d Lords day in October 1811.

18. Elder Biddle is requested to preach the Introductory Sermon and in case of failure Elder M'Gahe.

19. Brother Simpson is appointed to write our Circular Letter for next year—the subject is left for his own choice.

20. Resolved that the Churches, in future send three delegates to the Association.

21. Agreed that the Circular Letter of the Minutes of the Georgia Association for 1808 be subjoined to these.

22. Brother Simpson is requested to prepare these Minutes, have 500 copies printed and distributed as usual.

CIRCULAR LETTER.

DEARLY BELOVED BRETHREN,

AS you have heretofore received our epistles with the utmost cordiality, as we hope; we would once more invite your attention to a subject of importance: it is Christian Union. Union is the basis and sure support of all societies, whether political or religious. If the principle of union be broken, neither nations nor religious societies can stand. It is a principle of union that supports the Kingdom of the Devil: for if it was divided it could not stand. Shall there be union in the Kingdom of the Devil, and not in the Kingdom of the glorious Redeemer?—Brethren, this union surely should never be broken by you, by any means. But it may be asked, what this union is, and what it consists in? This word union means, first, bringing many persons into one mind, or all thinking and believing the same things: secondly, it further consists in the following considerations: first, we the Baptist society, were all once in enmity in our minds against the holy Trinity—but the holy Spirit we profess has slain the enmity of our minds, and given us the mind of Christ; then if this is the case, we have an union with the holy Trinity. Secondly, we all by nature had our different faiths, and notions of religion; but we all profess now to have faith in Christ; and the faith of God's people is "one faith." Here then is a union or oneness of mind. Once were we all dead in trespasses and sins but quickened by the spirit of God, we are alive to God: and here is a union of life. Thirdly, we all believe Baptism to be a duty to believers, and here is a union of thinking. We all believe that the Lord's Supper is a Gospel ordinance, we all meet at this table, to prove to the world that we are in union, or of one mind. We all profess to believe the doctrines laid down by the Apostles in the sacred Scriptures, and here is a union or oneness of mind. Dear Brethren, see that ye continue stedfast in the Apostles doctrine, and depart not from the faith once delivered to the Saints. In order to perpetuate this union, it is necessary to practice those same things which we profess, as a society, walking religiously and godly in this present world, according to the word of God. Now Brethren, that these worthy principles be not violated, strive to keep the unity of the spirit in the land of peace, by observing the gospel doctrines and ordinances as delivered unto you: not giving distress unto any. But it may be asked, what will violate this union? To which it may be answered, if any of you do not continue in a full belief of the doctrines as enforced by the Gospel and believed by us, it violates this union. If any of you should get drunk, commit adultery, or lye, or swear, or back-bite, or be given to a vain and sinful conversation, then this union is broken. There is then at once, evil surmisings, perverse disputings and strife among breth-

ren; which leads to a party spirit and at length to divisions: and these tend to produce the downfall of bodies political or religious. A Church divided against itself cannot stand, neither the potent Kingdom of our Redeemer, if it be thus divided. We recommend to your consideration that golden maxim enjoined by Christ himself, "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone." &c. &c. We therefore Dear Brethren, exhort and pray you to abandon each and every principle and practice that has a tendency to disunite Brethren, since union is that cement of harmony, which is productive of peace and happiness.

Brethren, still to excite you to unanimity, we would further observe, that if the union of the Trinity be broken, the Godhead is at once dissolved. Once there was union in Heaven with the angels of light, and the present angels of darkness; but sin made a breach of this union, and the sinful and sinning were cast out, while the glorious angels forever harmonize in acts of devotion and hymns of praise. The saints in glory are in union and of one mind, and all sing one song, and unite to give glory to God and the Lamb forever.

Every society is preserved by this glorious principle of union; therefore, dear Brethren, this unanimity should be preserved—and in order to preserve it, let us watch against the world and sin, and every appearance of evil; forbearing oneanother, in love and condescension, in things not essential. Also bear long with one another, and strive by all possible means to keep the unity of the spirit in the bond of peace: and keeping the spirit thus in peace, your prayers will prevail like the Apostles when of one accord in the temple—and the world will be made to say God is among you of truth: and much comfort will come to your own souls, and the house of God will be delightful, and the company of the Brethren refreshing and pleasant to us. Internal harmony, dear Brethren, is the sure way to the increase of our Zion; therefore may we be careful to let our light shine in the presence of the world and before God.

Now may the grace of our incensed Lord and and adorable Redeemer, prevail in all our souls to produce peace and union and love, to the comfort of all the precious, Heaven-bound sons of Zion, and the glory of God by Jesus Christ, our Lord—AMEN.

SAMUEL SIMPSON, *Moderator.*

ALEXANDER KEATON, *Clerk.*

CIRCULAR LETTER.

The Ministers and other Brethren, who compose the Georgia Association, to their constituent christian friends, Send Greeting.

BELOVED IN THE LORD,

BEING again assembled, and somewhat filled with each other's company, and the intelligence received from you; it has seemed good to us, at this time, to address to you a few admonitory remarks on the *Official* duty of a Deacon. To this we are induced from the *frequency* of inquiry on that head, the incompetency of a mere answer to a query, to give satisfaction, and that (probably) the querists desire more to know *how* than *what* they are required to do.

We shall take up this subject as it is stated in our last Minutes ; (to wit) " *It is to serve tables,* or to attend to the *temporal necessities* of the Church, the Poor and the Minister "

I By the *temporal necessities* of the Church are intended the Bread and Wine used in the supper of the Lord, and the vessels in which they are borne. To procure which, you shouuld keep a *sufficient* fund in the hands of the Deacons, and not suffer them to say " Brethren, your money is out, &c " nor leave them to *drag their private vessels* into your service (or rather the service of the Lord's house ;) lest you should be *ignobly eating* at another's expence, or *offering* a sacrifice which cost you nothing or *chargeable* of robbing the table or house of the Lord of its meats &c. II. Sam. xxiv. 24. Mal. iii 8—10

II. The necessities of the Poor are to be relieved by the Deacons at your cost. To this you may say, there is no such description of Persons in this free, fruitful and generous Land : But this may be an egregious mistake ; there are poor of several denominations.

1. *The world's poor ;* or those who, tho' able bodied strong limbed, and healthy, are *so lazy* they will not labor for a support, and are therefore in want.

2 *The Devil's poor;* or those, who have spent good livings in *gambling, drinking* & *lewdh ouses.*

3 *The covetous, ambitious, rich man's poor.* who live near his door, even in his *Kitchen* or *Neighbours.* Here are scenes of poverty *enough* to move the feelings of a *stoic*—Persons *forcibly* deprived of the means and opportunity of supporting themselves, and *made* to labor for the aggrandizement and luxury of their oppressors, and so to *draw out* their lives in pining want.

4 *The Lords poor ;* Or those who, industriously and frugally, *endeavour* for a support, but still are in want, &c. But are all these to be relieved by the Church's bounty ? No : Let the World take care of *theirs ;* the Devil of *his ;* the covetous, ambitious, rich Man of *his ;* and the Church of *the Lords.* Enough of whom may be found with as little labor, as the rake takes to find occasions of *mischief* the fop, *new fashions ;* or the drunkard, the *tavern.* Read Deut. xv. 9, 10, 11, Prov. xix. 17—also xxviii. 27. Zach. vii. 10, and James i. 27.

III. It is the duty of the Deacon to attend to the *temporal needs* of the Minister. This, tho' a very plain, is a very much neglected duty ; probably from the want of unanimity, the indulgence of Apology and Dissention among yourselves. *Of which the following may be a specimen.*

The Church in Conference assembled.

The Deacon arose and said, " It is time brethren, to make up something for the support of our Minister." (Offering a subscription.) *Whereupon*

A. said he thought it to be a matter of *mere charity,* and (as charity begins at home) he was bound to provide for his *own :* at any rate he thought the Minister to be as well off as he, and many of his brethren were ; and therefore considered himself under no obligation.

B. replied, that it could not be a matter of charity *at all,* since the Laws of nature and of God enjoined it ; and their own *call* of the Brother made it to them a matter of *moral* obligation.

C. alledged that he had subscribed *liberally* to an useful institution, & must be excused in that case.

D. said, he had assisted *freely* in building the meeting-house, and must have time to recover

E. rejoined he had been building houses, or mills, and had no money left for any purpose.

F. said, he had a son lately married, and it had called for all he could raise.

G. stated, that he had made several contracts, and feared he should not be able to meet them. &c.

H. arose and said, he was very much astonished at the pleas urged ; as if *liberalities* to other institutions, *aiding* to build meeting houses, *erecting* costly houses, *making* sumptuous marriages, or contracts to amass wealth, could exonerate from a positive duty.

I. remarked, he had made a short crop & had nothing to spare. To which agreed J. K. L & M.

N said he was poor, *and tho' willing,* was unable to do any thing. With whom O. P. & Q. agreed.

R stated, that short crops and poverty might excuse from doing *much,* but could be no just plea for doing *nothing ;* since it is required according to what he has, and not according to what he has not.

S. said he never subscribed to any paper.—To whom said T. Yes, brother, "I am for none of this. *bl gation*, if I get any thing *to spare* I will give it and be done wi: it."

V. W. X. and Y. alledged, that they thou ht it ra her *dangerous to g ve liberally*, lest they shou d make their minister *proud*, and so hinder his usefulness, &c.

Z. rising soberly said he had attended to what had been said on the subject, and was *grieved in spirit* to hear so many objections to the discharge of a *reasonable* a. d *just* duty; he feared that a spirit of *pride* and *covetousness* had disposed them to serve themselves of the good things of God, without returning him *one* thankful offering; he wondered how christians could expect the continuance of the blessings of life, who are more abusive of, and unthankful for them than heathens, who never use any of a *new* crop till they have offered the first fruits to the *great giver* of all good. To the brethren, who are so afraid of spoiling the minister by liber lities, e said; "are not your sons and daughters as lovely, and their souls as precious in your sight as your minister? If so, why do you not govern them by the same rule. and when the sons request *uherfines* to wear, *high frized*, *gaily* horses and *fifty* or *sixty* dollar saddles to ride, and the daughters *lutestring* dresses with trails from 3 to 5 feet in length, *fine bonnets* and feathers and other *costly* equipage of dress; why do you not say; no, my lovely children, these will make you proud and ruin you? No; your families can be and appear in all the *fashionable elegance* of *dress*, and your boards loaded with all the *luxuries of life*, without adverting to the evil consequences of such conduct. I would" said he "that brethren would be consistent."

Dear Brethren, The spirit and result of the above are often seen in the face of your subscription paper. There we see annexed to some names ten dollars, to others five, others one, and others nothing, some giving and others withholding more than is meet; by which it *much oftener* happens that the preacher is like the colt *tied where two ways met*; than likely to be exalted by the abundance of your liberality. And indeed, if any of you think the standing and usefulness of your minister, depend on his poverty; we would advise you to be liberal to him that he may be *proven* and stand in his *true* light;—and especially we recommend this measure, as thereby you will have done your duty, and relieved a poor minister of God on the one hand; and have *detected* a hypocrite, *freed* the Church of a pest, and the world of an imposter on the other.

The faithful servant of Christ, instead of being haughty, would be humbled by the abounding of your liberality. O how relieved and comforted would the poor minister be, if his brethren were to say to him, as a late, meek, old minister did to a young one in his start—*Go on brother in the cause of your master, and be not anxious about the family for they shall never suffer as long as I live.*" But we speak not with respect to want or that we desire a gift; but that you may have fruit which may abound to your accounts, to praise and honor at the coming of Christ, the chief shepherd. Phil. iv. 11—17.

Finally, dear brethren, emotions of grief have been excited by the frequency of complaint in your letters We exhort you to quit you like men—resist the evil of the day—be separate from the world—do your duty—honor your high calling—love the brotherhood—and strictly trust in God. And then you will have a just right, though troubled on every side, *not to be distressed*; though cast down, *not to be in despair*. Yea, considering him who suffered such contradictions of sinners against himself, you will be *strong* and *valiant* in your minds; and especially knowing all things work together for good to them who love God

LORD GOD ALMIGHTY! grant to thy servants all that grace which shall possess them all of well-informed, well governed and pious minds! of useful lives! honorable characters! and triumphant deaths! To these petitions, dear brethren, we add but one word more, the *appropriate* and *solemn* word, AMEN.

NEWBERN——PRINTED BY THOMAS WATSON.

MINUTES

OF THE

NEUSE BAPTIST ASSOCIATION,

HELD AT CHINQUEPIN CHAPEL, JONES COUNTY,

October 19, 20, & 21, 1811.

PRINTED BY THOMAS WATSON, NEWBERN.

1811.

MINUTES, &c.

SATURDAY, October 19th.

1. At 11 o'clock, A. M. Elder William P. Biddle according to appointment, delivered the introductory Sermon, from Dan'l. vii. chap. 14 verse. "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

2. After Sermon business was opened with prayer, by Elder John M'Cabe; & Brother Sam'l Simpson was chosen moderater Elder Wm P Biddle clerk, & brother Thos Guion, assistant clerk

3. All the Brethren in the Ministry from Sister Associations were invited to seats with us, wherefore Brother Shirwood seated himself.

4. Twenty one Churches were represented, and their messengers names enrolled, according to the following statement:

CHURCHES & COUNTIES.	MINISTERS & DELEGATES.	Baptised.	Rec'd by Let	Dism'd. by L.	Excluded.	Restored.	Deceased.	Numbers.	Contributions.
1. *Blount's Creek*, Beaufort	Alex'r Redditt, Thos. Ewitt, John Jones.	1						35	$3
2. *Hadnot's Creek*, Carteret.	Jab z Weeks, Wm Simmons, Sothe Rew	4		1			2	24	2
3. *New Port*, Carteret.	William Garner, Abner Bell.						1	42	2
4. *North Rivers* Carteret.	Richard Whitehurst, Clifford Davis.	14		3	1		2	103	2
5. *Core Creek* Craven.	Not represented.							23	
6. *Goose Creek* Craven.	John Brinston, Moses Keaton.				1		1	53	2
7. *Newbern*, Craven	John M'Cabe, Samuel Simpson, Wm. P. Biddle	2		1	2			37	3
8. *Swift Creek*, Craven.	*David Whitford*, William Searles.	4					5	42	2
9. *Tosnot*, Edgecomb.	Wm. White, Wm. Simmons, Charles Coleman	3		3	3			38	2
10 *Town Creek*, Edgecomb.	Thos Dupree, Moses Baker, Thos Guion	26	2			2	1	84	1 50
11. *Winstead*, Edgecomb.	Stephen Robins, Augustine Whitehead, Drury Williams.	4		2	4	3	1	91	2
12. *Little Contentny*, Green.	Richard Allen, Abraham Joyner.	3						75	1 50
13. *Chinquepin*, Jones.	John Koonce Benj Fordage, Lawson Mallard	3		2				44	2 60
14. *White Oak*, Jones.	Thomas Hall, Daniel Smith.		2	23			1	22	2
15 *Bear Creek*, Lenoir.	Wm Whitfield, Lawrence Carr(*) Fred'k. Burn			1	2		1	60	3 -
16 *Beaver Dam*, Lenoir.	Wm. Dean, Andrew Cox.		2				1	21	1 20
17. *Sandy Bottom*, Lenoir.	Windel Davis, Jos. Tillman, Lott Croom.	4						25	2
18 *Hancock's* Pitt.	*John Kittrell*, no Letter.							29	2 50
19. *Red Banks*, Pitt.	James Hancock, Gardner Moye.			3	1	2	3	39	1 50
20 *Black Creek*, Wayne.	Thos. Horn, Jacob Furgham, Jacob Barnes.	14					5	93	2
21. *Naughnny*, Wayne.	James Taylor, Joshua Goodson.				1		1	27	1
22. *Pleasant Plains*, Wayne.	Needham Whitfield, Alexander Keaton; (*) Lewis Herring, (*)	1					2	26	2 20
		83	6	41	15	7	27	1036	43 30

N. B. Ministers names are in SMALL CAPITALS—Licensed Preachers are in *Italics*—Those marked thus (*) were not present.

5. Thankfully received communications from the following Associations:—From the Charleston, a Letter with a few copies of their Minutes; from Kehukee a Letter; from Cape Fear a Letter and Minutes by their messenger Elder Silas Carter; from the Philadelphia, a Letter and Minutes; from Raleigh a packet of Minutes, by their messenger Elder Purifay;—all of which were refreshing to the Association.

6 Brethren Allen and Horn, were appointed a committee of Finance.

7. The Circular Letter composed by Brother Simpson, was read; and Elders Purifay and Dupree together with the author were appointed a committee for its revisal.

8. The following Brethren were appointed to write to the corresponding Associations:—Brother Allen to Charleston, Elder Biddle to Philadelphia, Brother Wm. Whitfield to Portsmouth, Virginia, Brother Whitehurst to Kehukee, Brother Shirwood to Georgia, Brother Guion to Raleigh. Brother Baker to Flat River, Elder Weeks to Sandy Creek, Brother Smith to Cape Fear, Brother White to Bethel, and Brother Coleman to Chowan.

9 Elders Purifay, McCabe, and Shirwood, are appointed to preach tomorrow, commencing at 11 o'clock. A. M. Agreed also to meet at 10 o'clock, for the purpose of praise and prayer. Adjourned till Monday 10 o'clock, A. M. Elder Purifay prayed.

LORDS DAY, 20TH OCTOBER.

Met at the stage agreeable to appointment, and Sang and Prayed until 11 o'clock; when Elder McCabe introduced preaching from Mathew i chap. 21 verse. "And thou shalt call his name Jesus for he shall save his people from their sins." Brother Shirwood followed, and preached from Mark i. chap. 15 verse. "Repent ye and believe the Gospel." Elder Purifay concluded from the i. Cor i chap. 30 verse. "But of him are ye in Christ Jesus, who of God is made unto us Wisdom and Righteousness, and sanctification and Redemption." We hope a divine blessing will follow the efforts of the day; good heed appeared to be given to much Doctrine and Exhortation, which was delivered with fervor and faithfulness.

10. Monday, 21st October, met pursuant to adjournment. Elder Purifay prayed.

11. The committee nominated to revise the Circular Letter, brought it forward and it was adopted.

12 The Brethren appointed to write Letters, to the Corresponding Associations, brought them forward, which were read and approved.

13 The commite of Finance reported as followeth.

That there remained in the Treasury,	$ 17 45	
Contributed this year from 21 Churches,	43 30	
		$ 60 75
Paid for printing 500 copies of last years Minutes,	18	
Paid Brother Simpson, for preparing the same for Press,	2 50	
Paid Elder Dupree for attending the Kehukee Association,	5	
Paid Eder McCabe to Chowan do.	10	
Paid Elder Koonce to Cape Fear do.	5	
		40 50
Balance remaining in the Treasury,		20 25

14. Elder McCabe was appointed messenger to the Raleigh, Chowan, and Kehukee Associations; and Elder Biddle to the Cape Fear.

15. *Resolved*, That our next Association be held at Little Contentny Meeting House, Green County. and to commence at 11 o'clock A. M. on the Saturday before the 3d Lords day in October, 1812.

16 *Resolved*, That the Constitution of the general correspondence of the Baptists in North Carolina, be subjoined to these Minutes, and that each Church shall let the next Association know their sentiments, about becoming a member of this meeting for correspondence.

17. It is recommended to the Churches, that the 1st Monday in March next, be a day of fasting and prayer, for a revival of religion.

18. Elder Koonce is appointed to preach the introductory Sermon, to the next Association, and in case of failure, Elder Weeks.

19 Elder Biddle is appointed to write the Circular Letter for the next Association, on the subject he may think most proper.

20. *Resolved*, That 500 copies of these Minutes be printed, and that Elder Biddle prepare them for the Press, and send forth one half to the corresponding Associations, and distribute the remainder to the churches, in proportion to the sums they have contributed

21. Brethren McCabe, Simpson and Biddle, are appointed in a committee, to enquire of the Church at Core Creek, why they fail to represent themselves, and report to the next Association.

23. Adjourned to the time and place appointed.——Brother Weeks prayed.

SAMUEL SIMPSON, *Moderator.*

WILLIAM P. BIDDLE, *Clerk.*

CIRCULAR LETTER.

The Ministers, and Messengers of the Neuse Baptist Association, convened at Chinquepin Chapel, Jones County, October 19th, 20th, and 21st, 1811; send Christian salutation to the Churches that compose the aforesaid Association.

VERY DEAR BRETHREN,

IT has been a custom for years past, to present a few lines to you annually, by way of Circular Letter, in order to keep alive that Heavenly flame of love, that does, and we hope ever will exist, between the Associations and Churches. This year, Dear Brethren, we wish to address you on the subject of Christion Moderation. The Apostle Paul, said to the Church at Philipi Let your Moderation be known unto all men. How beautiful the admonition. By the word Moderation we are to understand: forbearance of extremity, the contrary temper to party violence—calmness of mind—frugality in expence, &c. We learn from the Scriptures, that Man, when he came from the hand of his Creator, possessed that Heavenly Grace. But, alas! how far are the human family fallen! How opposite is the spirit that now reigns in the ungenerate sons of Adam, to that of moderation! We observe our fellow men pursuing different objects in quest of happiness; the one his farm—the other merchandize, &c.—— One of one profession, and one of another;—and how few are there amongst us but what exceeds the bounds of moderation. This proves the corruption and depravity of human nature We daily experience the want of this lovely grace in the common transactions of life.

When we come to view mankind at large, and examine what excess they have run into, we stand amazed to think how far they come short of the Glory of God. We forbear to mention the vices that appear most fashionable in our day. Compare the lives and practices of professors at the present, with those of the antients, and it would seem that religion or devotion would be swallowed up by fashion. How painful is it to the lovers of the Lord Jesus, to see professors, and especially Baptist, mixing with the people of the world, partaking of their dreadful abominations. How vain and trifling does it appear to see those that profess to be followers of Christ pursuing the giddy multitude into all extravagancies and improprieties of dress and many times behaviour; for it is thought by some unfashionable to kneel when we attempt to pray.

We beseech you, dear brethren, to watch, and be sober. Examine your lives and practices daily; and shun every appearance of sin. If you want a Rule to go by, take the Word of God; there we have it line upon line, precept upon precept. Read the iii. iv. v. vi and vii. chapters of Mathew; the xii. of Romans; vi. of 1st Corinthians; and the iii of Collosians, which with many other places are complete with instructions. If you want example, view the conduct of Christ and his Apostles, and you find to your mortification, that very little food and raiment satisfied them. Many of us in these days, cannot invite a brother or a friend to eat with us, unless we have a variety of dishes, and many apologies to treat them with; and then we cannot eat without a dram or a drink of Grog—and some wants two or three. When breakfast or dinner is over, instead of being prepared for business, we must go to bed and take a nap. O! dear Brethren, can this be the case with us professors—God forbid, we pray.

The custom of drinking spiritous liquors, is so prevalent in our Land, and has made such havock on mankind we dread the consequence, particularly as to professors. See how many valuable characters have been slain by this evil. Wives have been robed of their Husbands, children of their parents, and after, reduced to wretchedness and want. This appears to be one of the most formidable weapons that the enemy of mankind can get possession of, to answer his purpose; for, apostacy of professors has done the cause of christianity more injury, than all the volumes that ever have been written against it. Christ says, a man's greatest enemies, are those of his own house. Excess in all cases is sinful and dangerous, as it knows no bounds. Therefore, dear Brethren, let us watch and guard against it. Strive to obtain the meek and quiet spirit, and endeavor to let our moderation be known unto all men, by a well ordered life and godly conversation.

We see men of all descriptions anxiously engaged in the pursuit of wealth; among whom are professors of different denominations, and some of them that have followed the Lamb into the water, that cannot (they say) well spare time to go to meeting on a week day, or pray in, and with their families night and morning. Their seats are vacant at conference, and many times no conference and no communion on that account. Pray, dear Brethren, consider how aside, is this from the christian character, for instead of supporting the cause they have espoused, they disgrace it. We are commanded to let our light so shine before men, that they may see our good works and glorify our father which art in Heaven.

If any take liberty to sin because they profess christianity, no wonder the world charges them with that erroneous antinomian principle, when they say the Baptist's preach, "If once a Baptist, sure of Heaven, do as you will" But we say that whoever takes the liberty to neglect duty or commit sin on that principle, ought awfully to doubt his gracious state, and enter into a strict examination, whether the grace of God had so operated on his soul as to kill the love of sin; for we believe that when the spirit of God plants the seed of grace in the heart of man, it will produce the desire of obedience to the commands of God, in all respects, and a hatred to sin. Therefore let us shew our faith by our works. Dearly beloved Brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord.

CONSTITUTION.

To effect the design of our appointment, we, the members of *The General Convention of the North Carolina Baptists* do agree,

1. That this body shall in future be distinguished and known by the name of *The North Carolina Baptist General Meeting of Correspondence:*

2. That it be composed of members chosen by the different Baptist Associations in this State, or as many of them as may be disposed to come into the measure, whose duty it shall be to present the minutes of the respective associations unto which they belong, provided they have been issued from the press in time, and a letter certifying their appointment as members of the General Meeting.

3 That each Association shall have the privilege to send as messengers, not exceeding four of the Gener-members.

4. That a moderator be appointed by the suffrage of the members present, who shall retain his office during the sesion that appointed him, and until the next meeting shall have chosen another.

5. That a Clerk be appointed in like manner, who may retain his office during the pleasure of the General Meeting without re-appointment.

6 That it be the duty of the Moderator to preside, maintain order, agreeable to the annexed decorum, receive the suffrages of the Conference, give the casting vote in case of equal division, announce decisions, and open and close the business by prayer, unless he shall choose to request some other brother to perform this last duty.

7. That the Clerk record the decisions of the meeting, prepare the minutes for the press, superintend the printing, and keep a regular file of them for the benefit of the General Meeting for which the meeting shall make him suitable compensation from time to time.

8 That a fund to defray the expenses of this body, shall be raised by the voluntary contribution of the Associations or otherwise, as the meeting may find it convenient

9. That the General Meeting of Correspondence may adopt measures to extend religious acquaintance; to promote unanimity among the Baptists in this State, in the ordination of ministers and the constitution of Churches; to encourage the preaching of the gospel, and to diffuse useful knowledge.

10. This body shall have an annual meeting, so as to benefit the several Associations of whom the General Meeting may have been composed; but shall be considered as an *advisory council:* Nevertheless we recommend that due regard be paid to the decisions of so respectable a body; and especially when a majority of either an Association or Church, shall have added their sanction.

11. That whenever a majority of the Associations in this State shall have adopted this Constitution, *The North Carolina Baptist General Meeting of Correspondence* shall go into operation.

12 That whenever two thirds of the Associations of which the General Meeting may have been Constituted, shall concur in such a wish; then this Constitution may be altered, or this meeting dissolved.

Sam Simpson

MINUTES

OF THE

Neuse Baptist

ASSOCIATION,

HELD AT

LITTLE CONTENTNEY MEETING-HOUSE,

GREEN COUNTY,

OCTOBER 17, 18, & 19,

A. D. 1812.

NEWBERN:
PRINTED BY THOMAS WATSON.

Minutes, &c.

Saturday, October 17th.

1. ASSEMBLED at eleven o'clock for Public Worship. The Brethren appointed being absent, Brother PURIFAY from the Raleigh Association, delivered the Introductory Discourse, from 1st Corinthians, 1st chap. 30th verse.

2. The Association convened. Brother M'Cabe prayed. Proceeded to business, and chose Brother M'Cabe Moderator, Brother Biddie, Clerk, and Brother Keaton, Assistant Clerk.

3. The ministering brethren present from other Associations, were invited to seats in this; whereupon Brethren

Read, P. Bennet, Daniel, Purifay, Wells, Hyman, and Crudup came forward and seated themselves with us.

4. Letters from twenty-one Churches were read, and their delegates and standing noted and enrolled.

NOTE.—The names of Ordained Ministers are in SMALL CAPITALS; Licensed Preachers, in *Italic*; those marked thus * were not present.

CHURCHES and COUNTIES.	ELDERS and MESSENGERS	Baptized.	Rec'd by letter.	Dism'd by letter.	Excluded.	Died.	Present Number.	Contributions.
1. Blounts creek, Beaufort,	Alexander Reddit,	2				1	35	3
	Thomas Evitt, *							
	Britain Edwards.					1	23	2
2. Hadnots creek Carteret	David Russel							
	William Simmons							
	Edward Bell. *					1	42	2
3. Newport, Carteret.	Abner Quinn, sen'r.	2						
4. North River, Carteret.	Abner Quinn, jun'r	5		1	1	3	106	2
	Patrick Ward,							
	Whitington Davis,						15	1 50
	Thomas Nelson.							
5. Coor Creek, Craven.	Worry Kilpatrick.							
	James Selvils.				1	1	51	2
6. Goose Creek, Craven.	William Daw,							
	John Miller, *							
	John Brinson.				1		38	2
7. Newbern, Craven.	JOHN M'CABE.	3	2					
	WILLIAM P. BIDDLE.							
	Samuel Simpson. *						43	1 50
8. Swift Creek, Craven.	David Whitford,	1						
	Ephraim Willis *					1	46	2
9. Toisnot, Edgecombe,	William White	6						
	Ephraim Daniel							
	Charles Coleman.						139	2
10. Town Creek Edgcombe,	JOSHUA BARNES,	59	2	3	3			
	Alexander Rhodes,							
	Henry Williamson.							
11. Winstead, Edgcombe,	Drury Williams,	31		2	1	4	116	2
	James Draughan,							
	Augustine Whitehead							
12. Little Contentney, Green.	Samuel Moore,	8					82	1 50
	Abraham Joyner,							
	Richard Allen.							
13. Chinquipin, Jones.	JOHN KOONCE,	1	1			1	46	2
	Thomas Spight *							
	James Green,					1	23	2
14. White Oak, Jones,	Hillary Simmons,	4		1				
	Josiah Smith.						15	60
15. Beaver Dam, Lenoir.	Andrew Cox *	2	2			2		
	Henry Heath.							
16 Sandy Bottom Lenoir.	Joseph Tillman,					1	24	1 50
	Evin Griffith,							
	Lott Croom *							

CHURCHES and COUNTIES.	ELDERS and MESSENGERS.	Baptized.	Rec'd by letter.	Dismissed.	Excluded.	Restored.	Died.	Present number.	Contributions.
17. Hancock's Pitt.	*John Kittrell,*	2	4		1			137	2 50
	James Powell,								
	Samuel Forrest,								
18. Red Banks, Pitt.	James Hancock,	2		2	1			37	1 75
	Abner Smith,								
19. Black-creek. Wayne.	Joel Evans,	10			1			105	2
	Thomas Horn, *								
	Jacob Fulgham,								
20. Naughunty, Wayne.	Samuel Brown,				1		1	26	1
	James Taylor,								
	Joshua Goodson.								
21 Pleasant Plains Wayne.	Lewis Herring, *							27	3
	Robert Ivey *								
	Alexander Keaton.								

RECAPITULATION,

Baptized,		138
Received by Letter,		10
Dismissed by Letter,		11
Excluded.		13
Restored,		5
Died,		16
Present number;		1066
Contributions,	Dollars	38 75

5 Elders Jesse Read and Philemon Bennett, correspondents from the Kehukee Association, presented a letter of correspondence with some copies of their minutes, which were cordially received and the letter read

Elders Daniel and Purifay, Messengers from the Raleigh Association, handed in a certificate of their appointment, and some of their Minutes, which were truly acceptable.

Elder Wells, from the Cape Fear Association, brought forward a Letter and Minutes, which we esteem a token of union and love.

From the Chowan Association, we received a Letter and Minutes, but are sorry that the Messengers were not permitted to visit us.

The Georgia Association manifested their love by a Corresponding Letter and some Minutes.

6 Brethren Allen and White were appointed a Committee of Finance, to report on Monday.

7 Brethren Williamson, Allen, and Biddle were appointed to examine the Circular Letter, and report on Monday

8. Chose the following brethren to write to the sister Associations, viz. to the

Charleston,	Brother Biddle.
Philadelphia,	Brother Allen.
Portsmouth,	Brother Keaton.
Kehukee,	Brother M'Cabe.
Georgia,	Brother Williamson
Raleigh,	Brother Powell.
Flat River,	Brother Nelson,
Sandy Creek,	Brother Fulgham.
Cape Fear,	Brother White.
Bethell,	Brother Coleman.
Chowan,	Brother Smith.

9. Elders Bennett, Daniel, and Purifay, chosen to preach on the morrow, begining at 10 o'clock, A. M.

Adjourned till Monday, 9 o'clock A. M.—Elder Read prayed.

Lord's Day, October 18.

Met at the stage agreeable to appointment.

Brother Purifay introduced worship, and preached from Collosians, 3d chapter, 3d & 4th verse;—Brother Bennet followed, from Psalm 146, & 11th verse, and Brother Daniel concluded, from Amos, 9th chapter 8 & 9th verses. The Gospel was preached we believe, with true zeal, and we have reason to hope the Lord was with us.

Monday, October 19.

10 Came together agreeable to adjournment. Prayer introductory to business, by Brother Daniel.

11. The Committee appointed to examine the Circular Letter read it, and it was received.

12. The Brethren chosen to write Corresponding Letters brought them forward and they were accepted.

13. The Association agreed to send four Members to the General Meeting for Correspondence, (which is to sit at the Falls of Tar River, on Thursday before the fourth Lord's Day in July next.) The delegates appointed are, Brethren M'Cabe, Coleman, White, and Biddle. They are directed to see whether the Correspondence amends their Constitution agreeable to the suggestions of the Flat River Association, and make report at our next meeting.

14. Query 1st—Is it a duty to countenance and hold in fellowship a member who does and will frequent the Free Mason Lodge?

Answer—Not if it be grievous to the members of his church.

Query 2d.—Is that a Gospel Baptism which is performed by any but a Legally Ordained Minister of the Gospel?

Answer.—No.

15. The Committee of Finance reported as follows:

Remained in the Treasury last year,	Dolls. 20	25
Contributed by the Churches this year,	38	75
	59	00
Paid for Printing last years' Minutes,	18 00	
Paid brother Biddle for transcribing and having them printed	6 00	
Paid Elder M'Cabe for attending the Raleigh, Chowan & Kehukee Associations.	23 00	
	47	00
Balance in the Treasury, Dolls.	12	00

16 Agreed that our next Association be held at Town Creek, Edgecombe; beginning at 11 o'clock, on the Friday before the 3d Lord's Day in October, A.D. 1813. Brother Biddle is appointed to preach the introductory sermon, and brother Koonce in case of his failure.

17. Messengers appointed to sister Associations were

Brother M'Cabe	to	Raleigh
Brother Barnes	to	Kehukee
Brother Dupree	to	Cape Fear
Brother Biddle	to	Chowan.

18 Brother Dupree is requested to write the Circular Letter for our next sitting, on a subject of his own choice.

19. The committee appointed last year to visit the Church, at Cane Creek, and enquire wherefore they failed to represent themselves, reported by brother Biddle that, they had attended, and the Church seemed desirous to send delegates, &c as formerly, and to keep up discipline; which was satisfactory, and the committee discharged.

20. It will be seen that the Church at Bear Creek is no longer enrolled as one of our members. This is in consequence of their improper conduct, and refusing to remain among us.

21. Directed that 500 copies of these Minutes be printed, and that brother Biddle prepare them for the Press, and distribute them as last year.

Adjourned to the time and place appointed.

Circular Letter.

BELOVED IN CHRIST JESUS,

IT is meet that we should encourage each other by annual Epistles. And we think no subject more suitable than *the union of efforts* to further the Gospel of Christ. We were all of the old stock, Adam, but by Grace we are now interested in and united unto the *Head* of the Church. We were quickened and called by one Spirit, and in the one hope of our calling, are one in and with Christ Jesus, as He is one with the Father. This indissoluble union entitles us to the greatest of blessings from Christ, and the strongest charity in the brotherhood. Although the Church is *one*, there are a diversity of gifts; "for Christ gave some apostles, and some prophets; and some evangelists; and some pastors and teachers, for the perfecting of the saints, for the work of the ministry—for the edifying of the body of Christ, that we speaking the truth in love, may grow up into him in all things, which is the head even Christ; from whom the whole body fitly joined together and compacted by that which every *joint supplieth* according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love." We here perceive that great qualifications in the Church, are the gift of Christ; and that they are

intended for the advancement of the true interests of the Church. Every joint, or member, supplyeth *that* by which the sacred compact and jointure is effected; and these strong ties of compact we think to be UNION, and this union is according to the effectual working in the measure of *every part*, or every member; not every minister, but every member, small and great. And this union or oneness of effort, has the double tendency of *increasing* the body and *edifying* itself in love.

Dear Brethren, a *union of effort*, means that each member of a church should fulfil the place assigned to him by the head of the church, and not be a cypher, but stand for one. Some have been heard to say, "O if I was only a preacher, I would preach from day to day and be swallowed up in the work."—— Such should be reminded of these excellent lines of the poet,

"Honour and shame from no condition rise,
"Act well YOUR part, THERE all the honour lies."

We are not to say if we had such and such talents and acquirements, we would be some great one and do some great thing; but we should do what is alloted to us, with diligence, and not leave undone our own part, because we cannot do another's.— There are among us ministers, licensed preachers, deacons and ordinary members, all of whom have their proper places assigned. Minister signifies servant, and true ministers are servants to the church for Christ's sake. They serve them in administering the word and the ordinances, and in watching over the flock, which requires great care and circumspection. Licensed Preachers are different from Ministers because they are not authorised to administer the Ordinances of the Gospel; yet there is a great work for them to do, even to "Preach the Word." Deacons have a solemn and impressive charge—for they are to attend both to the Minister, Congregation and Church. Ordinary Members are not left without a share in the great concerns of the Church, for they are to pray, watch, assemble themselves together, converse freely on conference subjects, and contribute to the aid of the Ministry.

This is intended to shew that the different members have not the same office; for the eye, the ear, the hand, the tongue, &c. have all of them different offices,—yet they are all active. So the different members in the church have their different offices, and should all be active and united in effort.

A sedentery life is thought to be unwholsome, because all the members have not full exercise; so learn that an inactive, slothful, indolent manner of conduct in the body of Christ, is extremly hurtful. Very often for want of exercise, some of the

members of the body become withered and weak; so it is frequently seen that inactivity and sloth in and about God's service, brings on leanness, and darkness and declinings, which causes it to be said, O that it was with me as in months past! — A complaint is frequently heard that the minister does not attend the church as often as he ought, and they think he ought to be called to account for it. After some time the minister comes and on enquiry, finds they have not had *meeting* since the last preaching day. What's the matter? O they had no preacher! Yes, Brethren this tale is too often told, which causes us to remonstrate at the present against inactivity. The remark of our Lord, "The harvest is great and the labourers few" is literally fulfilled, especially in this association. Sometimes the regular preacher can attend only quarterly: and then the brethren meet and only then; he labours and strives with heart and voice to revive the dying flame and reanimate the professors but after all, has to return with down cast heart and say, Lord, who hath believed our report, and what good has been done by my going. Brethren we should not lay too much stress upon means, and at the same time should be found in the exercise of them. Where brethren meet often together, they are most commonly lively in the cause. The venerable Paul says "forsake not the assembling of yourselves together as the manner of some is." And he also says "there is utterly a fault among you." Brethren we think such reproof merited by you, and therefore the exhortation is pertinent. How can you expect the cause to prosper, when you throw so much responsibility on the ministry and vote yourselves to be and remain next kin to nothing. It has been shown from the quotation above, that we are all members one of another and of the same body, and also that this compact must act in concert with itself; therefore all the members must be vigilent to do their duty, their own duty, and then if there is any lack, look to God for supply. Keep up pure and consistent decipline in your churches, not only quarterly but monthly. Give each member something to do; if any seem backward, give them some business and make them feel interested by making them act. Do not burden one member with every thing, because he is forward as he should be, but apportion the concerns of the church among all. But says one I can't go to the meeting house, there is no preacher and I don't know of any business! God is a spirit and you can worship him in spirit and truth without a Preacher; then say you I can

do that at home; but Paul says forsake not the assembling yourselves together. How is it known there is no business before you ope Conference and enquire. At least you should make it your concern to inquire for business at stated seasons.

Prayer meetings should be encouraged among you. If you were all tongue, where would be the hearing, and if you were all eye where would be the handling. There is a diversity of gifts in a church, one can sing, another read, another pray, another exhort, another tell his experience &c by such procedure many obscure gifts have come to light and shone at length in the preaching of the gospel. Brethren, you witness the great lack of Preachers; which should induce you by all laudable means to encourage young and rising gifts, and prayer meetings are well adapted to this end.

Dear Brethren, strive to keep the unity of the spirit in the bond of peace, for a three fold cord is not easily broken.

Remember the smallest pieces in a building are useful in their places: and many rivulets make a river when united. So all the members that are faithful, are useful, and all tend to swell the increasing kingdom of Christ. A people undivided is not easily overcome, and many feeble ones when directed by wisdom and uniting their efforts prove sufficient to effect mighty purposes. Brethren, we pray for the prosperity of Zion, let us also abound in good works, and while we put no confidence in the flesh, let us nevertheless lay aside every sinful weight and live to God in the spirit. While we cry to God for help, let us apply our shoulders to pure discipline, and then he will help us.

We have spoken plainly to you in a few words for we wish you to treat ministers and yourselves with the respect properly due to each. Treat them well yet do your own part, & trust to God for the result. We think a Circular letter entitled to great respect, because it is sent to you by those the Churches delegated to make the association. We wish you to read this in your conferences and at home, especially when you feel like not going to the meeting house.

Brethren be encouraged, be animated. Revivals begin in the church. You wish them; strive for them.

May the God of union and love, be with you all and unite us in peace and good works, through our Lord Jesus Christ.

JOHN M'CABE, *Moderator.*
W. P. BIDDLE, *Clerk.*

MINUTES

OF THE

NEUSE BAPTIST

ASSOCIATION,

HELD AT

Town Creek Meeting House,

EDGECOMBE COUNTY:

OCTOBER, THE 15, 16, & 17,

A. D. 1813.

NEWBERN:

PRINTED BY SALMON HALL.

MINUTES, &c.

FRIDAY, OCTOBER 15th, 1813.

1 ASSEMBLED at eleven o'clock for Public Worship. The brethren appointed being absent, brother M'Cabe delivered the introductory discourse, from 1st Corinthians, xiii Chap. 13 verse.

2. The Association convened. Brother M'Cabe prayed. Proceeded to business, and chose brother M'Cabe moderator, brother Keaton clerk, and brother Spight assistant clerk.

3. The ministering brethren from other Associations were invited to seats in this; where upon brethren P. Bennett, Spiva, Dossey, James Ross, Basimore, Davis and Shirwood, came forward and seated themselves with us.

4. The letters from the Churches were read, and their delegates ENROLL'D and their standing noted.

NOTE.—The names of ordained ministers are in small CAPITALS; licensed preachers in *Italic;* those marked thus* were not present.

CHURCHES and COUNTIES.	ELDERS and MESSENGERS.	Baptized.	Rec'd by letter.	Dismiss'd by letter.	Excluded.	Restored.	Died.	Present Number.	Contributions.
1. Blounts creek, Beaufort,	Alexander Redditt,								
	Henry M'Cabe,								
	John Jones.							36	3
2. Hadnots creek, Carteret.	Edward Bell,								
	Hillary Simmons,	1	1				1	24	3
3. Newport, Carteret.	John Bell.	1					1	42	2
4. North River, Carteret.	Not represented.								
	Number as last year.							106	
5. Coor creek, Craven.	Worry Kilpatrick.			1				15	1
6. Goose creek, Craven.	F. Vendrick,								
	John Brinson.			2			4	45	2
7. Newbern, Craven.	JOHN M'CARE,								
	WILLIAM P. BIDDLE,*								
	Samuel Simpson.*	3	1	1			1	42	3
8. Swift creek, Craven.	Not represented,								
	Number as last year.							43	
9. Toisnot, Edgecombe.	William White,								
	Jesse Barnes,								
	Charles Coleman,	5	1		2			50	2
10. Town creek, Edgdcombe.	JOSHUA BARNES,								
	THOMAS DUPREE,								
	Henry Williamson,	10	2		3	2	2	148	3
11. Union, Edgecombe.	James Draughan,								
	Drury Williams,								
	Augustine Whitehead.	2		4	4	3	1	112	2
12. Little Contentney, Greene.	Samuel Moore,								
	Abraham Joyner,								
	Richard Allen,	1						83	1 50
13. Chinquipin, Jones.	Thomas Spight,								
	Lassim Maliard.							45	2
14. White Oak, Jones.	Thomas Hall,								
	Job Meador,*								
	William Read.*			2			1	20	2
15. Beaver Dams, Lenoir.	Andrew Cox,								
	Thomas Quinn.*	4						29	1
16. Sandy bottom, Lenoir.	James Wilson,								
	Joseph Tilghman,*								
	Lott Croom.							24	1 80
17. Hancock's, Pitt.	Henry Smith,*								
	Samuel Forrest,								
	James Ringgold.		3					35	1 50
18. Red banks, Pitt.	Gardner Moye,								
	Abner Smith.	1	1			1	2	39	1 50
19. Black creek, Wayne.	Jacob Fulgham,								
	William Moore,								
	Basling Hooks.	4		2			2	108	3
20. Naughunty, Wayne.	James Taylor,								
	Samuel Brown,								
	Joseph Goodson.*		1		1			23	1 50
21. Pleasant Plains. Wayne.	Lewis Herring,								
	Robert Ivy*								
	Alexander Keaton,			2				25	2
22. Friendship, Wayne.	Benjamin Herring,								
	Major Croom.	9						23	1

5. Elder Davis delegate from the Cape Fear Association presented their letter and some minutes, and also a few of the minutes from the Raleigh Association, and the minutes of the general meeting for correspondence, all of which were gratefully received. Elders Spiva and Ross, from the Chowan Association handed us a letter and some of their minutes, which we esteem a confirmation of their love and union.

Elder Bennett, correspondent from Kehukee, presented no letter, yet assisted and comforted us with his presence.

6. Brethren Allen and White, were appointed a committee to receive contributions, and to make report on to morrow.

7. Brethren Dupree, Davis and Williamson, were appointed to examine the Circular Letter and make report to morrow.

8. Chose the following Brethren to write to the Sister Associations, viz. to the

Charleston,	Brother Keaton.
Philadelphia,	Brother M'Cabe.
Portsmouth,	Brother Williamson.
Kehukee,	Brother Dupree.
Georgia,	Brother Spight.
Raleigh,	Brother Coleman.
Flat River,	Brother White.
Sandy Creek,	Brother Joyner.
Cape Fear,	Brother Herring.
Chowan,	Brother H. M'Cabe.
Bethel,	Brother Fulgham.

Adjourn'd to morrow 10 o'clock A. M. Elder Ross Prayed.

SATURDAY, OCTOBER 16.

9. Came together agreeable to adjournment. Prayer introductory to business by Brother Bennett.

10. The Church lately constituted at Friendship, petitioned by letter and delegates for admission into this Association, which on examination, were received, and the right hand of fellowship given to the delegates.

11. Corresponding letters were brought forward, read and received.

After taking into consideration the difficulty and uncertainty in corresponding with Associations at a great distance, it was agreed for the future to correspond only with the Portsmouth, the Chowan, the Kehukee, the Raleigh, and the Cape Fear Associations.

12. There were brethren appointed to visit the Sister Associations of which they will have vouchers in their letters.

13. Agreed that our next Association be held at Pleasant Plains, Warren, the Saturday before the third Lords-Day in October 1814, to commence at 10 o'clock A. M.

Brother Biddle is requested to preach the introductory sermon, and in case of failure, brother Koonce.

14 It is agreed that brother Biddle write the next Circular Letter for the Association.

15. Brother Coleman one of the brethren appointed to visit the general meeting for correspondence, reported they had complied with the appointment, and that the meeting amended their constitution agreeable to the suggestions of the Flat-River Association, and that they were truly gratified and animated.—Upon this report the Churches are requested to reconsider the adoption of the general meeting for correspondence, and signify the same to the next Association.

It is agreed that the Constitution as amended of the general meeting be annexed to these our minutes.

16. The Circular Letter prepared by brother Dupree was handed in, read and received.

17. The committee to receive contributions &c. reported as follows.

Remained in the Treasury last year,		$12 00
Forwarded by the Churches towards Printing the Minutes,		9 00
Contributed by the Churches this year,		40 30
An additional receipt from the former Treasurer,		2 42
		$63 72
Paid for Printing the last years minutes	$23 00	
Paid our Clerk for preparing and distributing the minutes,	6 00	
Paid Elder M'Cabe	3 00	
		32 00
Balance in the Treasury,		$31 72

18. Brother Biddle is requested to prepare and have these minutes printed and distributed as usual.

19. Elders Bennett, Dossey and Spivy, are chosen to preach on the ensuing day beginning at 10 o'clock A. M.

We had concluded to sit also on Monday, but getting through the necessary business to day, agreed to adjourn to time and place afore named.

LORD'S DAY.

The brethren appointed to preach to day delivered to us the word of Salvation in a very interesting and animating manner.

Elder Bennett opened the services of the day from 1 Timothy 4th chap. 16 verse.

Elder Spivy followed from Exodus 3 chap. 32 verse. Elder Dossey closed the preaching of the day from Revelations 14 chap. 14 and 15th verses.

A numerous congregation heard the word, and solemnity seemed to prevail throughout.

CIRCULAR LETTER.

Beloved Brethren.

As It is customary for some person to address you Annually with a circular letter, and as you have left the subject discretionary with the writer the present year, I have chosen for your present address a subject which I deem of the highest importance. (viz.) that of election. 1. I shall attend to the election of Christ Jesus, the head and representative of his church.

Isa. xlii Behold, my servant whom I uphold mine *Elect*, in whom my soul delighteth, have put my spirit upon him; He shall bring forth Judgment to the Gentiles; He shall not cry nor lift up, nor cause his voice to be heard in the street. A Bruised reed shall he not Break, and the smoking flax shall he not quench. He shall bring forth Judgment unto truth He shall not fail, nor be discouraged, till he have set Judgment in the earth; And the Isles shall wait for his law. These verses apply directly to our Lord and saviour Jesus Christ, which I Conclude is sufficient to establish his election. II. we shall attend to a National Election. This appears in the preservation of Noah and his family in the Ark; while the world without, sunk in the watery grave. But it appears still nearer a National election, when we view the call of God to Abraham from his native country, to possess the land of promise: Where God intended to make him a great nation, and a blessing to all the families of the earth. Gen. 12. Again, as It respects the sons of Rebekah! they were to be two manner of people, and two different nations, and it was said the elder shall serve the younger. The apostle recites this matter. Rom. ix. Thus; the children not being yet Born, neither having done any good or evil, that the purpose of God according to election might stand; not of works, but of him that calleth; It was said unto her; the elder shall serve the younger. Jacob have I loved, but Esau have I hated.

III. I shall now speak something of another election, which I find in scripture; that is, of persons and places, for particular purposes. 1. of persons, as of the tribe of Levy to the priesthood. Deut. xviii. For the Lord thy God hath chosen him, out of all thy Tribes to stand to minister in the name of the Lord, him and his sons forever. Moses was called the chosen of God to his office; and Aaron & his sons to the high priesthood; Saul, David, & Solomon, are all called the chosen of God; to fill the throne of Israel: & the Apostles also were

elected to their office. Luke. vi. He called his disciples and of them he chose Twelve, whom also he named Apostles; and I shall willingly refer his choice to his sovereignty. without saying unto Jehovah, What doest Thou. ii. Of places such as Mount Gerizim for blessing, and Mount Ebal for the curse; and Shilo first, and afterwards Jerusalem; as the place God chose to put his name. Will any presume there was any inherent holiness in these places, more than in Jericho, or Nineveh? I have now come to the fourth & last thing! which is my chief design, that is to shew that some people were elected in Christ Jesus before the world began! that they might obtain life and eternal salvation here, and complete bliss and happiness hereafter. This I would Observe is pure Revelation, and Carnal reason, with all her refined Arts, can no more fathom these things, than she can comprise universal nature in its variety with a single glance. The reason is obvious. The apostle Paul tells us the natural man receiveth not the things of the spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned; nothing but the operation of the spirit of God upon the minds of fallen men, can reconcile them, to these gospel truths. I am apprehensive the doctrines already laid down, will be questioned by many. I therefore proceed to quote several passages of scripture, to prove the election of men, in Christ Jesus. The first passage brought forward is that in Eph. I. chap. According as he hath chosen us in him before the foundation of the world; that we should be Holy and without blame before him in love. Having predestinated us to the adoption of children by Jesus Christ to himself;—According to the good pleasure of his will, to the praise of the glory of his grace. These are surely the words of Inspiration. and the unering truths of God; here reader keep in mind when this choice was made; it was before the foundation of the world, then consequently no good foreseen in you was the procuring cause of your salvation. Rom. viii. All things work together for good, to them that love God; to them who are the called according to his purpose. For whom he did foreknow, them he also did predestinate to be conform'd to the image of his Son, that he might be the first born amongst many—brethren, moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. If the apostle is not here teaching a truth of God, he is laying a snare to draw men to perdition. And I take the liberty to assert that the words are as plain and as intelligible and as incapable of perversion, as any words of the same number as ever were translated from ancient into modern language. Then why will not men believe it; because, of the enmity of their hearts, and the prejudices of their minds. For they will not have the man

Christ Jesus to reign over them. But brethren, we are persuaded better things of you, and things that accompany salvation. For we understand that as many as were ordained to eternal life, believed. And these with all others, that ever did or does now, or ever will believe—Were saved in Gods eternal purpose in Christ Jesus, before the world began. But being alienated from the life of God are strangers to these things, until they are made known unto us by the operation of his divine spirit. Here I expect many will deny these doctrines all together, while others will admit them, if explained agreeable to their fancies. Others will admit of election, but they say, this takes place when we believe. This explanation you will observe is congenial with fallen nature, and I believe intended for incomiums, and calculated to keep and confirm men in ignorance. But, it is evident this is an orgregious mistake; even a denial of the Holy Scriptures; consequently a heretical doctrine, and deserves no place in the minds of those who are created in Christ Jesus anew, unto good works, which God hath before ordained they should walk in them. Others will say those doctrines lead to licentiousness, but surely such characters have forgotten the purpose of election. It was not the cause of mens reprobation as numbers vainly suppose.

But they were chosen through sanctification of the spirit; and belief of the truth. To you therefore that believe he is precious; yea the chiefest amongst ten thousand. While the people rage and large numbers who profess Religion, imagine vain things, you brethren who are reconcil'd to the doctrines of grace; are calm, reposing, trusting, relying, and confiding in Christ Jesus alone for life and protection, and direction into all truth. Brethren receive the exortation of that great man of God, who was well acquainted with the wonderful scheme of redemption. Earnestly contend for the faith which purifies the heart, and unites the soul to Christ Jesus, and reconciles men to the plan of salvation. And may God bless you with every requisite qualification, that may enable you to act in your proper sphere and shew forth his praises in all your conduct through life. Amen.

JOHN M'CABE, *Moderator.*
ALEX. KEATON, *Clerk.*

The Printing of the Minutes has been delayed, that the Constitution of the General Meeting might be obtained and annexed, but we are disappointed of procuring that instrument. *PRINTER.*

Sam. Simpson

MINUTES

OF THE

Meuse Baptist Association.

HELD AT

PLEASANT PLAINS, WAYNE COUNTY.

OCTOBER 15TH, 16TH, & 17TH, 1814.

SATURDAY, OCTOBER 15, 1814.

1. AT ten o'clock, agreeably to appointment, Brother Biddle delivered the introductory sermon, from Isaiah xxi. 11. 12.

2. The Association convened, and Brother Koonce prayed.

3. Chose Brother Simpson Moderator, Brother Biddle Clerk and Brother Keaton, Assistant Clerk.

4. The letters from the Churches were read and their situation noted, as follows:

N. B. The names of ordained Preachers are in SMALL CAPITALS; licensed preachers in *Italic*.

CHURCHES AND COUNTIES.	ELDERS AND MESSENGERS.	Baptized.	Received by Letter.	Dismissed by Letter.	Excluded.	Restored.	Deceased.	Total Number.	Contributions.
									$ cts.
1. Blounts Creek, Beaufort.	Not represented.							36	
2. Hadnots Creek, Carteret.	Jabeius Weeks, William Simmons, Edward Bell,	1		1	1	1	1	23	1 50
3. New-Port, Carteret.	Richard Kennedy,							42	1 50
4. North River, Carteret	George Gillican, Clifford Davis,	8		3	1		2	103	2 00
5 Core Creek, Craven.	James Cyvils. Worry Kilpatrick,				4		1	10	1 00
6. Goose Creek, Craven	John Whedon, John Miller, John Bincent,				2	1	1	43	2 00
7. Newbern, Craven.	John M'Cabe, Samuel Simpson, Wm P Biddle,	1	1				2	42	2 00
8 Swift Creek, Craven.	*David Whitford,*				1			42	1 50
9. Toisnot, Edgecombe.	William White, Ephraigm Daniel, Charles Coleman,	5	2	1			2	54	2 00
10. Town Creek, Edgecombe.	Thomas Dupree, Thomas Guion, James Sutherlin,	3	1	5	4		2	143	3 00
11. Union, Edgecombe.	Stephen Robbins, Littlebery Land, Lewis Todd.	1	2	2	2	1	1	111	2 00
12. Little Contentnea, Green.	Benjamin Tyson, Abram Joyner, Richard Allen,	2			1		1	77	1 80
13. Chinquepin, Jones.	John Koonce,		1		2			44	2 00
14. Whiteoak, Jones.	Joab Meadow, Daniel Smith, Josiah Smith,			1	1		1	18	1 50
15. Beaver-Dam, Lenoir.	Not represented.							29	
16. Sandy-Bottom, Lenoir.	Joseph Tilghman, Windale Davis, Lott Croom,								
17. Handcocks, Pitt.	Henry Smith. James Ringgold,		1				1	25	1 80
18. Black Creek, Wayne.	*John Kittrell,* Jacob Fulgham, Barden Hooks,	1	2		2			34	1 50
19. Red Banks, Pitt.	William Moore, Abner Smith, Samuel Williams,	20			3		1	123	3 00
20. Naughunty, Wayne.	Joshua Goodson, James Taylor,			1	1		1	36	1 50
21. Pleasant Plains, Wayne.	Samuel Brown, Lewis Herring, Alexander Keaton,	1	1	1			1	23	1 00
22 Friendship, Wayne.	Benjamin Herring, Bocajah Smith.				1			21	2 00
					1	1		24	1 00
		46						1059	35 80

5. The Ministering Brethren from sister Associations were invited to sit with and assist us in Council; whereupon Brethren Read, Welsh, Freeman, and Williams, shewed their acceptance in the taking of seats.

6. Received from Corresponding Associations the following intelligence.

From Kehukee, Elder Read appeared and said a letter had been prepared, but had failed in the hands of Elder Bennett his colleague.—Which we esteem as a token of their continued love and friendship.

From Chowan, Brother Welsh presented a letter and package of minutes, all of which were affectionately regarded.

From Cape Fear, Brother Williams, with a letter, was present to our comfort.

From Flat River, a letter was exhibited, which breathed a spirit of peace.

7. Brethren R. Allen and Josiah Smith were appointed a committee to receive the contributions and make settlements; to report on Monday.

8. The following Brethren were appointed to write to the Corresponding Associations, viz.

Brother Guion to	Portsmouth,
Brother Keaton to	Chowan,
Brother Allen to	Kehukee,
Brother Simpson to	Raleigh,
Brother L. Herring to	Cape Fear.

9. The Circular Letter to have been prepared by brother Biddle failed through his sickness and he was excused; and directed to write one and annex it to these minutes.

10. Twenty copies of the proceedings of the Missionary Society in Philadelphia were handed us by Brother Biddle from Brother Rice; they were distributed and a collection ordered to be made on to-morrow, *for* the benefit of that institution.

11. The minutes of the General Meeting of Correspondence of the last and the present year were handed in by Brother Biddle and distributed among the members.

12. The Brethren chosen to preach to-morrow beginning at 10 o'clock, were Elders Read, Koonce and Biddle.

Brother Read prayed, and the meeting adjourned to Monday 10 o'clock.

LORDS DAY, OCTOBER 16th.

The Brethren appointed to preach delivered to us the word of life, in the following order.

Elder Read opened the service of the day, on Galatians 5 chap. and 13 verse; Elder Koonce followed from II Samuel 23 chap. and 5 verse; and Elder Biddle concluded from Exodus 15th chap. and 27th verse. Solemnity and good decorum generally prevailed, and we can but hope that the worship of this day will be attended with a blessing. After preaching a collection was made for the India Mission.

10 o'clock Monday Morning Oct. 17th.

PRAYER BY ELDER KOONCE.

13. Letters of Correspondence were handed in by those nominated to write them and were accepted.

14. Chose the following Brethren, Messengers to the Sister Associations, viz. to the

Chowan,	Brother Dupree.
Kehukee,	Brother Koonce.
Raleigh,	Brother Biddle.
Cape-Fear,	Brother Weeks.

15. The Committee to receive contributions &c, reported as follows.

Remained in the Treasury last year,		$31 72
Contributed this year		35 60
		$67 32
Paid Elder M'Cabe for his attendance as one of our corresponding delegates as per account rendered.	$25 00	
Paid for Printing the last year's Minutes.	15 20	
Paid our clerk for transcribing &c.	6 00	
Paid the postage of a Packet of Minutes directed to us.	1 60	
Paid Elder Dupree for his attendance at the Kehukee Association.	7 00	
		$54 80
Balance in the Treasury.		$12 52

16. Agreed that our Messengers to corresponding associations in future, be paid one dollar for every thirty miles they travel in going to and returning from such associations; and one dollar for each days attendance while there.

17. Received in a collection at the stage. Twenty three dollars for the use of the India mission, which is deposited with Brother Biddle who is directed to remit it for the benefit of that institution. And report next association.

18. The General meeting of Correspondence was re-considered, and the Association thought best not to become a member of that body.

19. Agreed that our next Association be holden at Hadnots Creek, Carteret County; to commence on Saturday before the third Lords day in October at 11 o'clock. Brother Dupree is appointed to preach the introductory sermon; and in case of failure Brother Koonce.

20. Brother Simpson is appointed to write the Circular Letter for our next meeting; the subject left discretionary.

21. The Clerk is instructed to prepare these minutes for the press, and have them printed and distributed as usual.

CIRCULAR LETTER.

Beloved Brethren,

Looking round on the face of things, we perceive among men various social compacts, and among those numerous religious societies, professedly springing from the same origin, and diversified with the peculiarities of law, constitution and education. In the retrospect,

of Church history, the dark and popish ages shock us with horror. The Star of truth which shone so bright in the apostolic age at length was obscured by the clouds of priest-craft and error, and the power of Godliness was lost in pompous form ; and simplicity of discipline and equality of the brethren were succeeded by degrees with the *supremacy* of the Pope. And why all this surprising change ? the causes were complex.

1. Judicial; as when the Lord by Hosea said "Ephraim is joined to idols let him alone :"

2. Ignorance ; the Bible was disesteemed and, forsaken : and the forms of mass and adoration of bones and relics were substituted for truth and science. And it is a lamentable truth that this miserable defection from science and the Bible was among all clases, so that it might be said like priest like people. But these times were not to last forever. Some esteeming every thing inferior to liberty of conscience and the service of God, fled to the frigid alps and vallies of Peidmont to preserve the purity of divine worship. Many of these were witnesses for the truth—and from among them arose testimony in favour of the true light, even before Wickliff's day. Now the sun of righteousness arose the second time upon our benighted world. Glimmering, transparent, refulgent this heaven directing light shed forth its beams on distant lands, and gladen'd the children which were sitting in the regions and shadow of death. Even previous to the happy revolution, thousands in America, rejoiced in the liberating grace of God : And since that period what astonishing progress has been made in science and religion under the auspices of the republican form of government. We hail the era of our liberty with acclamations of joy, and think it such as Christians should celebrate. From being a thinly scattered people in these states the Baptists have become numerous and extended ; and we should view them not as solitary individuals, but as they stand connected with society by those endearing ties which influences in a thousand different forms. We stand with mingled emotion and witness the practice of some other societies in adding captive *infants* to their number, or by training them so strictly that they are chosen and ushered into church membership, and often into the ministry before the Lord has taught them by his spirit or call'd them by his influence. We would by no means depreciate the pious and well directed zeal of parents and guardians towards their children, but rather examine that we may see where they exceed due bounds, or fall below their duty. It is to be feared, Brethren, that the latter is our error. We are now arrived at our subject which is the *Education* and training of our Youth. We have seen by our small glance on history what incalculable evils Ignorance has done —it should therefore be our concern and business to eradicate its existence or remedy its consequence. Children are esteemed so much a blessing that, the man who has many offsprings is rekon'd among the happy. Yet, we may say that where they are not properly taught, they often prove the bane to aged tranquility. If we view this subject as it regards the parents comfort, the childs advantage, or societies interest, it calls, in a voice too loud to be disregarded, for reform. The parent must feel a glowing pleasure if he is a wise man, to see his offspring, promising to be more wise and useful than he has been and is thus comforted that he has not lived in vain. The young man who entering into life finds himself by a previous training, prepared to resist or shun its evils and enjoy its laudable privileges, certainly perceives the advantage of such timely preparation. Society blessed with numerous sons of science, sees by their wisdom, Cities rise, arts flourish, religion fostered and science itself become more scientific. Reverse the love of religion and science and all is gloom and horror. Ignorance, discord and anarchy ensues.— If the attainment of science was as much sought for as wealth we might witness equal success : but alas! common sentiment has gone too far to countenance the one and reject th

other. The fond father is industrious in extreme, and pleads his offspring in excuse. Land and money and negroes *must* be obtained and kept in reserve for them ; but books, tuition &c. comes too high to be procured at present ; so the young man or young woman grows up into life and goes gawking about with but a baby's sense. Such a father fancies all is well if it is only understood he has negroes and land, that will make up for all deficiences hence it is we see so many Xs affixed to names : so many made poor by knaves, and so many men who are but children in knowledge. And what a loss to society ! how many " fragrant flowers, but open to waste their sweetness on the desert air"—When we endeavour to impress the necessity of education, we do not mean that you should lay your children out for lawyers and Congress men (for, too much already is simple justice exalted to a trade) but we would encourage you by timely application to give them a good sound learning. Nor do we insist that the dead languages are indispensible, for it is the power and properties of *things* which seem to concern man more than *words* or names, by which they are represented. As a celebrated writer remarks, the greatest learning is to be wise, and the greatest wisdom is to be good. It is prudent that parents not only concern with *what* their children learn but *how* they learn. For he that acquires his learning at the expense of his morals is much the worse for his attainment.

It is thought that we should not confine our attention to our own children only. We *pray* for orphans, let us *act* for them too. In various parts of the world sunday schools, and free schools, are established for the benefit of the poor. Let us in some sort imitate the laudable example.—Some years past a gentleman was travelling the high way in Virginia, and on asking a poor solitary boy a few questions concluded to educate him, and was amply rewarded ; for that same poor orphan has become one of the greatest orators and wisest men in that state, for his dignity and goodness commands respect among all.

Our Saviours admonition may he be applicable here "go thou and do like wise," and " love not in word but in deed and in truth." By which we understand the religion of Jesus to consist more in action than profession. We have seen that, Learning declined with religion, and that it revived with religion. Now Brethren we all want religion to revive in our own souls & the souls of others, and we feel more especially concerned about the rising generation. Yet this is not under our controul. But what we can do, we should towards the assistance and accomplishment of an object so desirable. While many good people have formed a Bible society to diffuse the word of life abroad, let us endeavor to prepare the youthful mind for its perusal : for says our Saviour, of the Scriptures in these you think you have Eternal life & they are they that testify of me." Many whose grey heads come with sorrow to the grave, if they had discharged their duty to their offspring might have died in peace and have had their last end with the righteous. While therefore dear Brethren, both duty and interest bind us to educate our youth and train them up in the way they should walk, let us hear the admonition, and afford to them all practicable advantage to obtain information, lest they become swift witnesses against us in a coming day. Our wish is to stir up your minds, and excite your attention to this great object by the present epistle. We hesitate to prescribe to you any definite course, and pray that in your reflections, and plans, and executions, you may be directed and govern'd by the spirits holy influence. So that eventually you may see your children flourish like the tall Cedars of Labanon and be a blessing to yourselves and to mankind. Finally Brethren look to the Lord for his guidance in this as well as all matters of importance.

Farewell.

WM. P. BIDDLE, *Clerk*, SAMUEL SIMPSON, *Moderator*.

MINUTES

OF THE

NEUSE BAPTIST

ASSOCIATION,

ASSEMBLED AT

HADNOT'S CREEK,

CARTERET COUNTY,

ON THE FOURTEENTH, FIFTEENTH, AND SIXTEENTH DAYS OF OCTOBER, 1815.

NEWBERN:
PRINTED BY M. HUNTINGTON.

Minutes, &c.

SATURDAY, Oct. 14.

I. At 11 o'clock. convened for worship, when Elder Thomas Dupree, agreeably to appointment, delivered the introductory Sermon, from 1 Epistle General of John, 4th Chap. and 1st verse. "*Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world.*"

II The Association came together for conference, when Elder Koonce was chosen Moderator, Elder Biddle Clerk, and Brother Keaton Assistant Clerk.

III. Read the constitution and decorum of the Association.

IV. Brethren Allen and Southerlin were chosen a committee to receive contributions and adjust the concerns of the fund, and to report on Monday.

v. THE LETTERS FROM THE CHURCHES WERE PRESENTED AND READ, & THEIR STANDING NOTED AS FOLLOWS—VIZ:

CHURCHES AND COUNTIES.	MESSENGERS.	Baptized.	Rec'd by letter.	Dism'd by letter.	Excluded.	Restored.	Died.	Present number.	Contributions.
1. Blount's Creek, Beaufort.	Alexander Redditt, Thomas Evitts, Lemuel Ross.				1		2	32	2
2. Hadnot's Creek, Carteret.	Jabez Weeks, Hillary Simmons, Uriah Canada.			2	1		2	18	2
3. Newport, Carteret.	Francis Gardner, Richard Canada.	1						41	2
4. North River, Carteret.	Stephen Fulford, William Davis.						2	101	3
5 Coor Creek, Craven.	Worry Kilpatrick.						3	11	1

6. Goose Creek, Craven.	William Truit.				1				2		41	2
7. Newbern, Craven.	John M'Cabe,											
	Samuel Simpson,*											
	Wm. P. Biddle.						1		4			2
8. Swift Creek, Craven.	*David Whitford.**								1		41	1 25
9. Toisnot, Edgcombe.	William White,											
	Charles Coleman.	25							2		76	2
10. Town Creek, Edgcombe.	Thomas Dupree,											
	James Southerlin,											
	Moses Baker.	4	1			3		1	2		114	3
11. Union, Edgcombe.	Littleberry Land,											
	Math. Whitehead.	2	2	4		4		1	3		99	2
12. Little Contentney, Green.	Richard Allen,											
	Benjamin Tyson.*	3									82	2
13. Chinquipin, Jones.	John Koonce,											
	Lassen Mallard,*											
	James Green.	1									45	2
14. White Oak, Jones.	Thomas Hall,											
	Stephen Williams.					1					17	2

15. Beaver Dam, Lenoir.	Andrew Cox,* Thomas Quinn, John Smith.	1						30	1
16. Sandy Bottom, Lenoir.	Joseph Tilghman,* Lott Croom,* Michael Pickle *							25	1 80
17. Hancock's, Pitt.	Charles Haddock, James Smith *	1	2		1			38	1 50
18. Red Banks, Pitt.	Abner Smith, William Adams					1		37	1 50
19. Black Creek, Wayne.	Arthur Barden,* Jacob Fulgham, Barden Hooks.	9		2	1		2	123	3
20. Naughunty, Wayne.	Samuel Brown, William Exum, Spiers Ward	9		1			1	32	1
21. Pleasant Plains, Wayne.	Lewis Herring,* Alexander Keaton							25	2
22. Friendship, Wayne.	Theophilus Best,* Bokajah Smith.	1			2		1	22	1

☞ NOTE.—The names of Ministers are in SMALL CAPITALS; Licensed Preachers in *Italic*; and those marked thus, (*) were not present.

VI. The Brethren bearing Corresponding Letters, were requested to present them, and invited to seats. Elders Gornto and Williams, from the Cape Fear Association, laid before us a Letter and packet of minutes, which were truly acceptable.—Brother Southerlin handed us the minutes and Corresponding Letters of the two last meetings of the Kehukee Association, which, while we regretted the absence of their messenger, proved a comfort to us.—Received two packets of minutes and a Letter from the Charleston Association, which we wish to answer in a correspondent spirit of love and good will.—From the Bethel Association, we received a short Epistle breathing a spirit of benevolence. The minutes of the North Carolina Baptist general meeting of Correspondence, were handed us by Br. Biddle.

VII. The Brethren designated to write to Corresponding Associations were as follows, viz:

Brother Southerlin to the Bethel, Biddle to the Charleston, Dupree to the Portsmouth, Keaton to the Chowan, Allen to the Kehukee, Ross to the Raleigh, and Hall to the Cape Fear.

VIII. Twenty two Copies of the "*first annual report of the Baptist Board of foreign missions for the United States*," with a circular Letter from our Brother Rice, were laid before us by our clerk.—The Letter was read, and the report distributed, one copy to each Church; and for the benefit of the Institution, a collection was directed to be made in the congregation on the succeeding days of this meeting. And our clerk was requested to write an answer and remit the money, with our minutes to Rev. Dr. Staughton, Secretary of foreign missions.

IX. Chose Elders Koonce, Biddle and Dupree to preach to-morrow, beginning at 10 o'clock.

Adjourned to Monday, 9 o'clock.—Elder M'Cabe prayed.

LORD'S DAY, October 15.

The Brethren selected, proceeded to preach in the following order: Elder Koonce opened the services of the day, from II. Timothy 2d Chap. 19th verse. "*Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity.*" Elder Dupree followed from John, x. Chap. 27th and 28th verses—"*My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand.*" Elder Biddle closed, from Luke, II. Chap. 10th verse. "*And the angel said unto them, fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.*"

MONDAY, October 16.

Met pursuant to adjournment.—Brother Williams prayed.

X. Nominated preachers to exercise in word and doctrine to day.

XI. Read and adopted the corresponding Letters to the Associations.

XII. Chose messengers to attend some of the corresponding Associations, viz. Elder Dupree to the Chowan, Elder Koonce to the Kehukee, Elder Biddle to the Raleigh, and Brother Keaton to the Cape-Fear

XIII. The Committee to receive contributions, &c. reported as follows—viz:

By balance in the Treasury last year,	$12 52
Contributed this year,	44 5
	$56 57

To this sum given Elder Dupree for attending the Chowan Association,	$8	
Paid for printing last year's Minutes,	15	
Given our Clerk for transcribing and other services,	6	
Paid our Clerk for Error in funds deliver'd over to his hands	3 52	
	$32 52	

Balance remaining in the Treasury, $24 6

XIV. Collected on this and the past day for the "Baptist Board of foreign missions" $21 35 cents, which is deposited in the hands of the clerk, to be forwarded to the proper authority.

XV. Agreed that Brother Simpson write the Circular Letter for our next meeting, on a subject of his own choice.

XVI. Agreed that our next meeting be held at Union meeting house, Edgecomb county, on the day preceding the 3d Lord's day in October, 1816, commencing at 11 o'clock. Brother Biddle is appointed to deliver the introductory Sermon, and in case of failure, Elder Koonce.

XVII. The clerk is instructed to prepare these minutes; and have them printed, and distributed to the Churches and corresponding Associations.

After Prayer, Adjourned to the time and place appointed.

JOHN KOONCE, *Moderator.*
WM. P. BIDDLE, *Clerk.*

MINUTES

OF THE

Neuse Baptist

ASSOCIATION,

HELD AT

Union Meeting-House,

EDGECOMB COUNTY,

ON THE NINETEENTH, TWENTIETH, AND
TWENTY-FIRST DAYS OF
OCTOBER, 1816.

NEWBERN:
PRINTED BY M. HUNTINGTON.

Minutes, &c.

SATURDAY, Oct. 19.

I. ASSEMBLED at 11 o'clock, A. M. when Elder Wm P. Biddle, agreeably to appointment, delivered the Introductory Discourse, from the Epistle to the Romans, xvi. Chap. 25th, 26th, & 27th verses..." *Now, to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, (according to the revelation of the mystery, which was kept secret since the world began, but is now made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith;) to God, only wise, be glory through Jesus Christ for ever. Amen.*"

II. Convened for business, and Elder Koonce opened the Meeting by prayer.

III. Brother Simpson was chosen Moderator, Wm. P. Biddle, Clerk, Brother Wm Balfour, Assistant, and Brethren White and Southerland, a Committee of Finance.

IV. THE LETTERS FROM THE CHURCHES WERE READ, THEIR MESSENGERS NAMES ENROLLED, AND THEIR STANDING NOTED AS FOLLOWS—VIZ:

CHURCHES AND COUNTIES.	MESSENGERS.	Baptised.	Rec'd by letter.	Dism'd by letter.	Excluded.	Restored.	Died.	Present number.	Contributions.
									D. C.
1. Blount's Creek, Beaufort.	Not represented.							32	
2. Hadnot's Creek, Carteret.	Wm. Simmons.							18	1 50
3. Newport, Carteret.	Thos. Martin, Wm. Garner.	3		4			1	40	2.
4. North River, Carteret.	Not represented.							101	

5. Coor Creek, Craven.	Not represented.							11	
6. Goose Creek, Craven.	Not represented.							41	
7. Newbern, Craven.	John M'Cabe,								
	Sam'l Simpson,								
	Wm. P. Biddle.			1			2	33	3
8. Swift Creek, Craven.	Not represented.							41	
9. Tosnot, Edgecomb.	William White,								
	Ephr'm Daniel,								
	Cha's Coleman.	4		4				73	2
10. Town Creek, Edgecomb.	Jas. Southerland,								
	Thos. Dupree,								
	Wm. Balfour.	11	2		5	2	2	148	3
11. Union, Edgecomb.	A. Whitehead,								
	Jas. Draughan,								
	Drury Williams.	2	1		2	1	1	100	2
12. Little Contentney, Greene.	Richard Allen,								
	Benj. Tyson,								
	Abr'm Joyner.	2					2	75	2
13. Chinquipin, Jones.	John Koonce,								
	Thomas Spight,								
	James Green.	1			1		2	43	2 50
14. White Oak, Jones.	Thomas Hall,								
	Josiah Smith.						1	16	2
15. Beaver Dam, Lenoir.	Andrew Cox,								
	Thomas Quinn.	2		7			1	23	1
16. Sandy Bottom, Lenoir.	Jos. Tilghman,								
	Mich'l Pickel.	1			1		2	23	1 50
17. Hancock's, Pitt.	Jas. Ringgold,								
	John Kittrell,								
	James Smith.							38	1 50
18 Red Banks, Pitt.	Gardner Moye,								
	Abner Smith.							37	1
19. Black Creek, Wayne.	Jacob Fulgham,								
	James Barnes.								
	Thomas Horne.	3		4	3	1	1	119	3
20. Neuhunty, Wayne.	Peter Peacock,								
	William Exum,								
	Spyers Ward.			2	1			29	1
21. Pleasant Plains. Wayne.	Not represented.							25	
22. Friendship, Wayne.	Geo. Herring,								
	Theoph'l's Bass,								
	Major Croom.							22	1

☞ NOTE.—Preachers names are in SMALL CAPITALS.—Churches not Represented, have the number of members annexed as it stood last year.

V. Corresponding Messengers being requested to present their communications. Elder Amariah Biggs, from the Kehukee Association, handed us a letter and thirty one copies of their minutes, and accepted a seat with us. The messenger from the Chowan Association, Elder W. J. Newborn, presented their letter and minutes, and accepted a seat. Elder George Norriss, Delegate from the Virginia Portsmouth Association, laid before us a packet

of their minutes, and was invited to a seat. Brother Needham Whitby, Delegate from the Raleigh Association, brought us a few copies of their minutes, and was received accordingly —In all of which we were revived and gratified.

Elder E. Battle from the Flat River Association was invited to a seat with us.

Agreed that the following Brethren write to the Sister Associations annexed to their names, and present their letters on Monday—viz:

Br. Simpson to the Charleston,	Br. Tyson to the Kehukee,
Br. Balfour - - Portsmouth,	Br Southerland Raleigh,
Br. Dupree - - Chowan,	Br. Allen - - - Cape-Fear.

The Circular Letter was called for, read and received—to be annexed to these Minutes.

Elders Newborn, Norriss and Biggs were chosen to preach on the morrow, beginning at 10 o'clock.

Adjourned by prayer to Monday 9 o'clock A. M.

LORD'S DAY, Oct. 20.

Elder Newborn led in the service of the day, and preached from Acts, III. Chap. and 19th verse. "*Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.*"

Elder Norriss followed, from Rev. I. Chap. 7th verse. "*Behold he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen*"

Elder Biggs concluded, from Ezekiel, XLVII. Chap. 10th and 11th verses. "*And it shall come to pass, that the fishers shall stand upon it, from En gedi even unto En eglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many. But the miry places thereof, and the marshes thereof, shall not be healed; they shall be given to salt.*

The brethren were zealous in the good cause, and we trust a blessing will ensue.

MONDAY, Oct. 21.

Met according to adjournment.—Prayer by Brother Newborn.

Called for, read and received the Corresponding Letters to the several Associations; & nominated Brethren to be the bearers of them as follows—viz: Balfour to the Chowan, Southerland and Dupree to the Raleigh. Koonce and Herring to the Cape-Fear, M'Cabe to the Portsmouth, and Simpson to the Kehukee, with a parcel of Minutes for each.

The Committee of Finance Reported as follows—viz:

To Balance in Treasury last year,		$24.05
To the contributions this year,		30.00
		$54.05
By this sum paid for printing last year's Minutes,	$12 00	
By this sum gave the Clerk for his services,	6.00	
By this sum p'd Elder Dupree for attending the Chowan Association,	8.00	
		$26.00
Balance remaining in Treasury,		$28 05

Agreed that a Letter be written to the Corresponding Secretary of the Board of Foreign Missions, by Br. Biddle, in answer to one received by this meeting, and that a copy thereof be presented to our next meeting.

Agreed that a Biographical Sketch of our late worthy Elder, Joshua Barnes, be composed by Brethren Balfour, Dupree and Biddle, and annexed to these Minutes.

Agreed that the next Association be held at Red Banks, Pitt, near Greenville, on Tar River, beginning on the Saturday before the third Lord's Day in October, 1817; and that Elder Dupree preach the Introductory Sermon, and in case of failure, Elder Koonce.

Brother Balfour was selected to write the Circular Letter for our next meeting, on a subject of his own choice.

Determined to subscribe for Two Hundred copies of Elder Martin Ross's Book on Discipline, about to be published at the request of the Chowan Association, and that the clerk inform Elder Ross of the same by letter.

Resolved that the second Thursday in January, 1817, be set apart as a day of Fasting and Prayer to the Head of the Church, for a revival of Religion and Virtue.

The clerk was directed to transcribe the Minutes, and have them printed and distributed as usual.

Distributed the various Minutes on the table to the Churches.

On motion, Adjourned to the time and place appointed.

Prayer by Elder Norriss.

BIOGRAPHICAL SKETCH OF THE LATE REV JOSHUA BARNES.

Elder Joshua Barnes was born in the county of Southampton, state of Virginia, in the year of our Lord 1740, and at about the age of thirty years, he removed to Pitt county in North Carolina Not long after this, he was converted to the Faith, and united with the church under the pastoral care of Elder Parker, a Free will Baptist Preacher, and soon began to exercise in public speaking. He, however, became dissatisfied with the doctrines taught in this church, thinking them to be unscriptural; and therefore influenced most of the members to join the *particular* or *united* Baptist church at Toisnot, under the care of Elder Thomas, where he, also, shortly after, took his membership. Here his labours in the ministry were greatly blessed, and appeared as the means of forming the church at Town Creek, in Edgecomb, where he was called to take the pastoral care. This church was constituted, with the assistance of Elders John Thomas and John Page, on the 17th of September, 1780. Here this good and great man opened the treasures of the everlasting Gospel; which proved a savour of life unto many. Nor were his labours confined to his own neighborhood; for with uncommon industry, he would frequently travel many miles of a morning to preach the Gospel in its purity. His constitution was very good, which enabled him to exercise his masculine and penetrating intellect in a great, eminent, and useful manner. His excellence, consisted not in the flowers of language, or the harmony of voice, but in the depth of thought, the penetration of judgment, and the evangelical display of that religion which warmed and animated his own heart. He seemed so entirely to depend on the influences of the Spirit, to succeed in his ministration, that he seemed to refuse the decorations of ornament to recommend his doctrines. His example and virtues were correspondent with the doctrines of the Gospel which he taught: his store of experience and observation qualified him to be, as he really was, a great man. Equally removed from ostentation and a false delicacy, he acted what he thought to be his duty, whether in doctrine or discipline. But, although he was a blessing to men in general, and to his society in particular, by repressing vice and encouraging virtue, the time drew on when he was to be removed, to enjoy

and realize the objects of his Faith. After a severe illness of five weeks, which he sustained with great patience and resignation, he was, on the 1st day of August last, received, as we believe, to the immediate presence of his Lord, and to the company of justified and happy spirits.

We are induced to exclaim, "Let me *live* the *life* of the righteous, & my last end be like his."

CIRCULAR LETTER.

Dearly Beloved Brethren,

Under the protection of an indulgent God, we have been once more permitted to meet in Association. Our Minutes, accompanying this Letter, will inform you what we have done. As it is customary for us to address you annually in this manner, permit us to call your attention to the languishing state of Zion in many parts of our land, but more particularly within the bounds of our own Association. Feeling ourselves highly interested in the prosperity of the churches, and for the increase of our adorable Redeemer's Kingdom, we sincerely pray for the success of the everlasting Gospel. Dear Brethren, we wish to impress on the mind of each individual, to examine himself daily, and enquire of the Lord the cause of the great declension of religion in some or all of our churches. We behold with great grief, that the Lord is taking from us our ministering brethren; and no supply is sent to fill their places. In some of our churches, the members are taken hence to enjoy the blessings of eternity, and their places not filled, so that they dwindle to nought. We must acknowledge the fault is with us, and not with God. Remember, therefore, from whence thou art fallen, and repent, and do the first works, or else I will come quickly, and will remove thy candlestick out of his place, except thou repent. (Rev. II 5.)

We do hereby sincerely exhort you to be earnestly engaged with God in prayer, to send forth more laborers into his vineyard; to revive his work in our churches, in our land and country, and to bring the nations of the earth to bow to the scepter of King Jesus. We are commanded, always to pray and not to faint. (Luke XVIII. 1.) Never be weary in well doing; be careful to maintain good works Let your light so shine before men that they may see your good works and glorify your father which is in Heaven. (Matth. v. 16.) O, Dear Brethren, how do some of our lights shine? Does not our conduct wound the cause of God, and disgrace the profession we have made? How many of us neglect to pray daily in and with our families! How many of us neglect to attend punctually our stated meetings! How many of us are so engaged in pursuit of the things of this world, that we cannot spare time to meet the travelling preacher, after he has been days, weeks, and perhaps months from his family, endeavoring to preach the Gospel! How many who go to meet him, neglect to take with them a few cents to contribute to the wants of the preacher and his family; that he may leave them in comfort when he goes forth to sound the tidings of salvation! Be advised to read the twelfth chapter of St. Luke's Gospel, where our Lord warns the people to beware of covetousness. You that are rich, ought to remember that you possess nothing but what it has pleased God to give you; and you are to leave that shortly, or that may leave you You that are poor, ought to consider that you cannot gain riches unless the Lord should be pleased to bless your labors. He also said to his disciples, in the same chapter, 22d verse, Take no thought for your life, what you shall eat, &c. and again, in verse 31st, but seek ye the Kingdom of God and his righteousness, and all these things shall be added unto you. It is also said by the Apostle Paul, (I. Tim. v. 8.) He that does not provide for his own household is worse than an infidel; and again, (II. Thessalonians, III. 10.) if any man would not work, neither should he eat.

We awfully fear that some of our anxious brethren take shelter under these scriptures: But we understand them in a limited degree. And although it is a man's duty to provide for himself and family, he is bound to do it in such a way as not to neglect his duty to God nor man.

However unpleasant it may be to repel grievances, we feel it our duty to admonish each other in love. We request professors to be cautious how they mix with the people of the world in their amusements. Evil communications corrupt good manners. A spirit of watchfulness is as necessary as a spirit of prayer, to enable us to withstand temptaion: Therefore take the Apostle Paul's advice to the Thessalonians, (1. Epistle, v. 6) watch and be sober. Remember the wo pronounced against those who are mighty to drink wine, and men of strength to mingle strong drink. Those who get into this habit, seldom get out with safety. Evil habits are easily contracted, but hard to get rid of. Whatever you make an idol of will be a cross to you. Remember that the grace of God teaches us to live soberly, righteously, and godly, in this present world.

Dear Brethren, The Blessed Redeemer said to his disciples, "if any man will come after me, let him deny himself, take up his cross, and follow me." 1st. We are to deny ourselves the indulgence of every thing that is sinful, and not transgress the law of God for present gratification. 2dly. We are not to lay down the cross of Christ for any worldly honour, motive, or convenience. And, 3dly. *We are to follow Christ*, obey his commands, and imitate his example. Let his life and doctrine be continually before you; and be diligent in correcting and reforming your lives by that rule and pattern. The greatest desire that a Christian ought to have, is to be more upright, more holy, and to possess more of the image of the dear Redeemer: But, alas! we often find ourselves overtaken in faults. The spirit is willing, but the flesh is weak. This weakness may be often owing, in a great degree, to our indulging ourselves in some evil propensity. We pray God to give us a godly sorrow and sincere repentance, and grace to reform; for repentance without reformation will profit us little. Let each of us try ourselves by the standard laid down in the scriptures, (See 1. Epistle of John, 3d chap.) and strictly examine our conduct; each acknowledge his own faults, and not dwell so much on the faults of others; and, finally resolve, by the assistance of that blessed spirit that inclined us to love holiness and to hate sin, to reform in life, practice, and conversation. Let it be our daily petition to God, that we may live the life of the righteous; and let the people of the world be at no loss to distinguish between the professor and the reviler, who takes pleasure in sin.

Brethren, we esteem it a great blessing to have faithful Teachers; and a great misfortune to be deprived of one. The reason why so many of our churches are destitute, we are at a loss to say. It may be, as has been aptly said by a christian writer, that "when we had them, we did not do our duty towards them."

The Elders which are among you, we exhort to feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. (1. Peter, v. 1, 2, 3, and 4.)

And now, Brethren, we commend you to God and the word of his Grace, which is able to build you up, and to give you an inheritance among all those which are sanctified.

SAMUEL SIMPSON, *Moderator.*
WM. P. BIDDLE, Clerk.

MINUTES

OF THE

NEUSE BAPTIST ASSOCIATION,

HOLDEN AT

RED BANK MEETING HOUSE,

PITT COUNTY,

NORTH CAROLINA.

OCTOBER EIGHTEENTH, NINETEENTH
AND TWENTIETH,

1817.

NEWBERN:

PRINTED BY M. HUNTINGTON.

MINUTES, &c.

SATURDAY, *October 18th.*

1. At 11 o'clock A. M. Elder Thomas Dupree, according to appointment, delivered the introductory sermon, from Matt xxii. Chap and 4th verse, "*Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage*"

2. After worship the Association came together and opened for business by solemn prayer to the Lord for a blessing: brother Samuel Simpson was then chosen Moderator, and brother Alexander Keaton Assistant Clerk, and James Southerlin and R. Allen to receive the contributions and report on Monday.

3 The Letters from the Churches were read, and the messengers' names enrolled.

NOTE.—The names of ordained Ministers, in the following Table, are in SMALL CAPITALS—unordained, in *Italick*.—Those marked thus (*) were not present.

CHURCHES and COUNTIES.	MESSENGERS.	Baptized.	Rec'd by letter.	Dismiss'd by let.	Excluded.	Restored.	Died.	Present number.	Contributions.
1. Blount's Creek, Beaufort	Lemuel Ross, John Jones,* Henry M'Cabe.								
2. Hadnot's Creek, Carteret.	Jabeus Weeks.								
3. Newport, Carteret.	William Garner, Francis Garner,*								
4. North River, Carteret.	No Messenger.	3					3	85	3 00
5. Core Creek, Craven.	Not represented.								
6. Goose Creek, Craven.	John Wheadon, John Miller.*						3	37	2 00

7. Newbern, Craven.	William Lyon,										
	Wm Loftin.										
	John M'Cabe,	1				1				33	2 00
8. Swift Creek, Craven.	David Whitford.								9	33	1 00
9. Toisnot, Edgecomb.	Wm. White,										
	Ephraim Daniel,										
	John R Thomas	4	1			1			2	76	2 00
10. Town Creek, Edgecomb.	Thomas Dupree,										
	Wm. Balfour,										
	James Southerlin.	9				5			1	139	2 50
11. Union. Edgecomb.	Littlebery Land,										
	Augustine Whitehead,										
	James Draughan.*	2	2	2		1	1			102	2 00
12. Little Cotentnea. Green.	Richard Allen,										
	Benjamin Tyson,										
	Samuel Moore.	6		4					1	63	1 50
13. Chinquipin, Jones	John Koonce,*										
	James Green,*										
	Jarmon.	2					1			48	2 00
14. White Oak, Jones.	Thomas Hall.										
	D. Yates, D. Smith.*	2							2	16	2 00

15	Beaver Dam, Lenoir	Thomas Quinn,*										
		Solomon Carey.*	5					2	1	20	1	45
16	Sandy Bottom, Lenoir.	Lott Croom,*										
		Michael Pickle,										
		Joseph Tilghman.	2		1					23	1	50
17.	Hancock's, Pitt.	James Powell,										
		Charles Haddock,										
		Henry Smith.	1		1	1			1	36	1	25
18	Red Banks, Pitt.	James Hancock,										
		John Edwards.			2	3				31	1	00
19.	Black Creek, Wayne.	Jacob Fulgham,										
		Arthur Barden.	4	1	2	3			1	112	2	00
20.	Naughunty, Wayne.	Samuel Brown,										
		Joshua Goodson,										
		Peter Peacock.	8			1	1			37	2	00
21.	Pleasant Plains, Wayne.	Alexander Keaton,										
		James Matthews,*										
		John Elmore.*			2				3	14	2	00
22.	Friend-hip, Wayne.	Bocajah Smith,										
		Theophilus Best,										
		George Herring.							3	17	1	50

4. Corresponding Letters were called for; whereupon, a letter with 25 copies of minutes was presented to us, from the Kehukee Association: a letter from the Cape Fear Association was laid before us; a letter and minutes from the Chowan Association was presented to us, and their well received messenger, Elder Rowe, took a seat.

Thirty copies of the Third Annual Report of the Baptist Board for Missions was laid before us by our Clerk; all of which were gratefully accepted, and measures taken to reciprocate the correspondence.

5 The following appointments were made, viz. Wm. P Biddle to write to the Charleston Association; A. Keaton the Va. Portsmouth; James Southerlin to the Chowan; Richard Allen to the Kehukee; T. Dupree to the Raleigh, and Henry M'Cabe to the Cape Fear. T. Dupree, Wm Balfour and the Clerk, to examine the Circular Letter—and report on Monday.

6. Elders Dupree, Rowe and Biddle, were chosen to preach on the morrow, commencing at 10 o'clock A. M

Adjourned to 9 o'clock Monday morning.

Prayer by brother Balfour.

LORD'S DAY, *October 19th.*

Elder Dupree preached on the 1st verse of the II. Chap. of the Epistle to Titus. "*But speak thou the things which become sound doctrine.*"

Elder Rowe followed from Psalms VIII. Chap. and 4th. verse. "*What is man, that thou art mindful of him? and the son of man, that thou visitest him?*"

Elder Biddle concluded from 1st Cor. XII. Chap. and 31st. verse "*But covet earnestly the best gifts; and yet shew I unto you a more excellent way.*"

The conclusion was as usual.

MONDAY, *October 20th.*

7. The Association met agreeably to adjournment, and after solemn prayer, proceeded to business.

8. Called over the list of names of the messengers.

9. Read the Decorum.

10. Appointed Preachers to occupy the stage to day.

11. The Committees were called on to report; when the Corresponding Letters were produced and accepted, and bearers thereof appointed to the several Associations, viz.

To the Va Portsmouth, brethren Balfour & Ross.
To the Chowan, do do.
To the Kehukee, Dupree & Simpson.
To the Raleigh, Peacock & Biddle.
To the Cape Fear, Koonce Jarmon & Thomas.

The Committee to examine the Circular Letter reported it was a long one and should be curtailed; in was therefore left in the hands of brother Balfour the writer, for the purpose, and to be transmitted to the transcriber of the minutes.

12. The Committee to receive contributions, &c. reported as follows:

Ballance remaining in the Treasury last year		$23 05
Contributions this year		38 70
	Am't.	66 75
Paid for printing last year's minutes	$ 12 00	
Paid the Clerk for his services	6 00	
Gave Elder Balfour for going to the Chowan Association	5 00	
Elder M'Cabe for attending the Portsmouth Associaton.	13 00	
		36 00
Ballance now remaining in Treasury		30 75

13. Our Clerk is authorised to write a friendly letter to the "Baptist Board of Missions" and remit the sum of ten dollars as an equivalent for their pamphlets, and request the continuance of their Correspondence.

14 Query 1st. Is it agreeable to Christian order and good discipline for a branch of any Church in

the Association to send Delegates to represent the Church without their knowledge or consent?

Answer. It is not.

Query 2d. Is it scriptural and according to good discipline, to have what is commonly called arms and branches in which the ordinances are administered?

Left for the next meeting to answer.

15 Whereas it is represented to us that some grievance now exists in the Newbern Church, requiring the aid of the Association in the execution of discipline: we therefore appoint brethren Koonce, Balfour, Dupree, Weeks and Whitford, as a Committee to visit that Church, on the Saturday before the 1st. Lord's day in December next.

16. It being agitated in the Association to request certain brethren in the ministry to visit all the Churches in our district once the ensuing year; Elders Dupree, Balfour and Biddle have consented to do so.

17. Feeling our coldness and declension and the lack of Labourers in the Harvest—wishing humility and prosperity, we, praying for a praying spirit, have agreed that the Saturday before the 1st. Lord's day in December next, the Saturday before the the 4th. Lord's day in April and the Saturday before the 4th. Lord's day in June next, be days of fasting and prayer to our gracious God for A REVIVAL. Let the brethren remember that it is an awful thing to vow to the Lord and not perform.

18. Our next Association is to be held at Sandy Bottom, Lenoir, to commence at 10 o'clock on the Saturday before the third Lord's day in October 1818. Elder Balfour is appointed to preach the introductory Sermon, and in case of failure, Elder Biddle. The Clerk is requested to write the next Circular Letter

19 The Clerk is instructed to revise these minutes, and have five hundred copies printed and distributed as usual.

Adjourned to the time and place above named.

Prayer by Elder Rowe.

CIRCULAR.

Dearly Beloved Brethren,

We have been providentially favored with another annual interview in an associated capacity; and believing, as hitherto, that you yet continue desirous of receiving an annual Epistle from your Association, we proceed to address you this year, on the important subject of Watchfulness—which is not only enjoined on the Churches composing this Association, but the command was in general terms—"What I say unto you I say unto all, Watch." (Mark xiii, 37.) It cannot be denied that watchfulness is profitable to all men; for he who denies the immortality of the soul has need to watch for the good of his body, that he may enjoy long life and a good reputation; for a good name is better than precious ointment, to obtain which, he must be temperate in all things, condescend to men of low estate, reward good for evil, deal justly, and love mercy. But let it be remembered that the holy Evangelist saw the dead, small and great, stand before God; and the dead were rewarded according to their works. (Rev xx. 12) Let it suffice to remind you, Brethren, that Christ enjoined watchfulness on his Holy Apostles, who trusted alone in the Righteousness of the Son of God, to justify them in the presence of his Father; and experience soon taught them the necessity of obedience to this solemn injunction of their Master; for Peter was tempted to deny him, Thomas to doubt his power and veracity, and others to turn aside to their former employments; so that when the Son of Man came there was none found watching amongst them. Blessed are those servants whom the Lord when he cometh shall find watching As soon as the Holy Ghost was received by the Apostles, according to the promise of Christ, they entered on the important duty of watching for the Church; their souls burning like Seraphs with holy zeal, they waited on the Lord by prayer and supplication, crying aloud from the walls of Zion, sparing no man, but speaking boldly in the name of the Lord, and watching for a display of his grace

in the salvation of sinners. How inexpressible their joy to behold three thousand souls united to the Redeemer's Kingdom in one day! Thus was the Church greatly strengthened by such as continued stedfast in the Apostles' doctrine and fellowship. With holy zeal and fervent charity, they watched for the necessities of the Apostles, and even sold their estates and contributed to them as they severally needed. Thus were their wants supplied agreeably to the word of God, and they were enabled to give themselves wholly to watching and prayer. Like the ships of Tarshish, they were often arriving at the Churches richly laden with precious fruits—but how different their situation at the present day! Driven by necessity to the various avocations of a busy world, burthened with the cares and difficulties of providing means of comfort for a helpless family dependent on the honest exertions of a parent for their support, how illy is he qualified to bear the tidings of salvation to sinners & feed the flock of Christ, when impelled by love to God and his people, he is constrained to turn his back upon the dearest objects of paternal care! His bosom swells with anxiety about earthly concerns, his mind is veiled in darkness, his soul burthened with sorrow, and his zeal enfeebled, till he almost doubts whether he is a minister of Christ; for like the poor wise man who delivered the little city, no man remembereth him. The time of his coming is forgotten, and at his departure, perhaps, some kind voice is heard to say, "depart in peace, be ye fed and be ye clothed," but nothing is given save the kind invitation, "visit us again soon, for we are in a starving condition" And so you will remain, Brethren, while you muzzle the ox that treads out the corn. It is time to awake, lest our few remaining Ministers be driven from us by necessity, like the many who have already gone Brethren, let us not sleep as do others, but watch and be sober. We beseech you to watch against all intemperance, but more particularly the use of ardent spirits. This vice has slain thousands and reduced millions to poverty; it leads to every

other crime; and the unwatchful christian too often falls a prey to its influence. Yet will men, pretendedly from laudable motives, repair to the sinks of intemperance. To the Election they must go to preserve their civil and religious rights—noble motive; but forgetful of their object, they too often, alas! barter them for a mess of pottage. By assurances of friendship and pledges of grog, the simple christain becomes a wise politician, and too often under an improper influence, stands forth the champion of religion, to the offence of the world and to the wounding of the Church. The lamb becomes a lion, his light becomes darkness, and he is trodden under foot, or left to awake to the remembrance of what he once was. Oh, dreadful remembrance! If he be indeed a christain, no language can describe the horror of his soul. Finally, Dear Brethren, we desire you to guard against all things pernicious to your eternal happiness—the profits, honors, and pleasures of the world—for if any man love the world, the love of the Father is not in him. Take the counsel of a wise man, who says, "having food and raiment learn therewith to be content." The honors and pleasures of the world are equally to be dreaded, for they puff the heart with pride, and fill the mind with vain imaginations. Therefore, we beseech you, Brethren, to withdraw yourselves from every one that walketh disorderly; be ye not partakers of their evil deeds.... Touch not, taste not the unclean thing, and I will receive you, saith the Lord Be ever on your guard, that the enemy get no advantage over you; watch your way, gird up your loins, and fortify yourselves mightily; wait on the Lord in all the appointed means of his grace; trust in his word, for he is faithful and mighty to deliver We pray God to inspire all our souls with a watchful spirit, and fill our hearts with fervent charity, that when the Lord comes we may be found ready to enter into the marriage, and ever to be with him in the presence of our Heavenly Father.

SAMUEL SIMPSON Moderator.
WM. P. BIDDLE, Clerk.

MINUTES

OF THE

NEUSE BAPTIST ASSOCIATION,

HELD AT

SANDY BOTTOM MEETING HOUSE,

LENOIR COUNTY, NORTH-CAROLINA,

October 17th, 18th and 19th, 1818.

NEWBERN:

PRINTED BY J. I. PASTEUR.

1818.

MINUTES, &c.

SATURDAY, Oct. 17.

At half after 10 o'clock A. M. Elder William Balfour, agreeably to appointment, delivered the introductory discourse, from Isaiah, LXII Chap. 10th verse. *Go through, go through the gates; prepare you the way of the people, cast up, cast up the high way, gather out the stones, light up a standard for the people.*

After divine worship, the Association convened, and Elder Koonce prayed; and then was chosen, Brother Samuel Simpson, Moderator, Brother Biddle, Clerk, and Brother Southerlin, Assistant Clerk.

Read the constitution and decorum—chose Brethren Jenkins and Exum a committee to receive the contributions, settle with the Treasurer, &c. and report on Monday.

Read the Letters from the Churches, and enrolled the names of the Messengers.

Note.—The names of ordained Ministers are in small capitals—unordained in *Italics*. Those whose names are marked with an * were not present.

CHURCHES AND COUNTIES.	MESSENGERS.	Baptized.	Rec'd by letter.	Dismiss'd by let.	Excluded.	Restored.	Died.	Present number.	Contributions.
Blount's Creek, Beaufort.	John Jones,* Lemuel Ross,* Henry M'Cabe.							21	1 00
Hadnot's Creek, Carteret.	Jabez Weeks, William Simmons, Willoughby Prescot.*							16	1 50
Newport, Carteret.	Thomas Morton, Richard Kennedy.*	1					4	86	2 00
North River, Carteret.	Thomas Nelson, Wallace Robinson.	2			2		2	84	3 00
Core Creek, Craven.	Not represented.								1 00
Goose Creek, Craven.	John Miller,* John Brinson.			1			2	34	2 00
Newbern, Craven.	William Lyons, Joseph West, Samuel Simpson.			4		2		27	3 00
Swift Creek, Craven.	Not represented.								
Toisnot, Edgecomb.	William White, Ephraim Daniel, John R. Thomas.*	5	1		3	1		78	2 00
Town Creek, Edgecomb.	James Southerlin, Dempsey Jenkins. Thomas Dupree.	3		7	5	2	2	131	1 00
Union, Edgecomb.	Littleberry Land, Augustine Whitehead, Drury Williams.		2	2	2		4	90	1 50
Little Cotentnea, Greene.	Richard Allen, Benjamin Tyson, Benjamin Pynum.	2			1	1	1	64	1 50
Chinquipin, Jones.	John Koonce, Amos Jarmon, Daniel Stanly.							48	2 00
White Oak, Jones.	Daniel Yates, Stephen Williams.	1					2	15	1 50
Beaver Dam, Lenoir.	Henry Heath, Thomas Quinn			1			2	27	1 00
Sandy Bottom, Lenoir.	Joseph Tilghman, Michael Fickell, Evan Griffith.	1		1				23	1 50
Hancock's M. H. Pitt.	William P. Biddle, Samuel Forrest,* James Smith.	1	2				1	37	2 00
Red Banks, Pitt.	Abner Smith, John Edwards.						1	30	1 50
Black Creek, Wayne.	Arthur Barden, Tho's Horn,* Jacob Fulgham.	3	2	1		1	1	119	1 50
Naughunty, Wayne.	Peter Peacock, William Exum, Henry Howell.	2		2	2		1	34	1 50
Pleasant Plains, Wayne.	A. Keaton, Lewis Herring, James Matthews.							14	2 00
Friendship, Wayne.	George Herring, Theophilus Best,* Joseph Pate,*			2			1	13	1 00

Invited Brethren bearing communications to present them; whereupon, Elder WILLIAMS, from the Cape Fear Association, laid before us a Letter and Minutes. From the Kehukee Association, we received Minutes and a Letter, but to our grief their Messenger failed. Brother Lott Robinson, from the Raleigh Association, handed us the Minutes, testifying his appointment, and he was received accordingly.

The Circular from the Kentucky Baptist Missionary Society, addressed to this Meeting, was laid before us by our Clerk, and read, and was laid over to Monday.

The "Institution for pious young men called to the Ministry," which was addressed to us through our Clerk, was read, and laid over to Monday.

Our Clerk laid before us the Fourth Annual Report of the Board of Missions.

Nominated Brethren to write to the corresponding Associations, viz: Brother Simpson to the Virginia, Portsmouth; Br. Southerlin to the Chowan; Br. Keaton to the Kehukee; Br. Jenkins to the Cape Fear; one was already written for the Raleigh.

Selected Elders Dupree, Balfour and Biddle, to preach tomorrow, beginning at half after 10 o'clock, A. M.

Committed the Circular Letter written by Brother Biddle, to Brethren Dupree and Southerlin, and the writer, for examination.

Adjourned to Monday morning, half after 9 o'clock.

Prayer by Elder Koonce.

LORD'S DAY, October 18th.

Elder Balfour preached from Isaiah XLII Chap. verse 1st. *Behold my servant, whom I uphold; mine elect in whom my soul delighteth: I have put my Spirit upon him: he shall bring forth judgment to the Gentiles.* Elder Dupree followed, from the 1st Epistle of John, v Chap. and 20th verse. *And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true,* even *in his Son Jesus Christ. This is the true God, and eternal life.* And Elder Biddle concluded, from Luke XIV Chap and 23d verse. *And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.*

Good attention and seriousness seemed to pervade the congregation, and we hope a blessing was in the ministration of the word.

October 19th.

Monday morning at 10 o'clock convened for business. Prayer by Elder Weeks.

Called over the list, and read the proceedings of Saturday.

Appointed Ministers to the stage for the day.

On motion, agreed, that the committees appointed on Saturday now report.

The Letter to the Virginia Portsmouth Association was received, and Brethren Simpson and Balfour appointed to be the bearers thereof. The Letter to the Chowan Association was received and Brethren Dupree and Jenkins chosen to be the bearers thereof. The Letter to the Cape Fear was received, and Brethren Koonce and Robert Green appointed to bear it. Brethren Dupree and Biddle were chosen to bear the letter to the Kehukee, which is to be written and forwarded by brother Keaton.—And a packet of our Minutes to accompany each.

The committee to examine the Circular Letter reported that there were "certain matters and topics therein mentioned which induced them to think it would not be well to print it." After which the meeting agreed that the Minutes appear without any Circular.

The committee to receive contributions, &c. reported as follows:

Balance remaining in the Treasury last year - -		$ 30 75
Contributions this year - - - - - -		36 00
		66. 75
Amount		
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Paid the Clerk for services - - - -	6 00	
Gave Elder Koonce for going to the Cape Fear Association	4 00	
Gave Elder Balfour for going to the Chowan Association	13 00	
Gave Elder Dupree for going to the Raleigh and Kehukee Associations	12 00	
This sum remitted to the Baptist Board of Missions	10 00	
		63 00
Balance remaining in the Treasury - - -		$ 3 75

Given under our hands the 19th October, 1818.

DEMPSEY JENKINS,
WM. EXUM.

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It was then agreed to call upon that committee to report; when those of them present made the following report:

" We the undersigned committee, proceeded to discharge the sacred trust committed to our charge by the last Association, and met at Newbern on Saturday before the first Lord's day in Dec'r. 1817, and at the special request of the Church, which had come together with one accord, and then sitting in conference, we, in obedience to their request, became a part of the conference, which proceeded to the execution of discipline, when Elder John M'Cabe, their Pastor, was excommunicated by the voice of the Church, which was approved of by the committee.

Signed WM. BALFOUR,
THOMAS DUPREE,
JABEZ WEEKS.*

* The other two of the committee were present at the conference, but absent from the Association.

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Brother Keaton is nominated to write the next Circular Letter on a subject of his own choice.

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WM. P. BIDDLE, *Clerk.*
SAMUEL SIMPSON, *Moderator.*

MINUTES

OF THE

NEUSE BAPTIST ASSOCIATION,

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Red Banks, Pitt.	Abner Smith, John Edwards.						1	30	1 50
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WM. P. BIDDLE, *Clerk.*
SAMUEL SIMPSON, *Moderator.*

Gen'l S. Simpson

MINUTES

OF THE

NEUSE BABTIST ASSOCIATION,

ASSEMBLED AT

TOISNOT MEETING HOUSE,

EDGECOMB COUNTY,

ON THE 16th, 17th AND 18th DAYS OF OCTOBER,

A. D. 1819.

NEWBERN:

PRINTED BY J. I. PASTEUR.

MINUTES, &c.

SATURDAY, October 18th.

Pursuant to appointment, at half past 10 o'clock, A. M. William P. Biddle delivered the introductory discourse, from Ephesians v Chap. and 8th verse. "*For ye were sometimes darkness, but now are ye light in the Lord: walk as children of the light.*"

After worship, the Association convened, and prayer being offered to the gracious Lord, for his divine guidance and grace, proceeded and chose Elder William Balfour, Moderator, William P. Biddle, Clerk, and A. Keaton, Assistant Clerk.

Designated Brethren Richard Allen and Dempsey Jenkins, to receive the contributions, settle with the Treasurer, &c. and report on Monday.

Called for and read the Letters from the Churches, and enrolled the names of the Messengers.

Note.—Ministers names are in Small Capitals—Licentiates in *Italic*. An * shews non attendance.

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Hadnot's Creek, Carteret.	JABEZ WEEKS, *Willoughby Prescott.		2	1				18	1 50
Newport, Carteret.	Wm. Garner.	1						37	1 50
North River Carteret.	Not represented.							84	
Core Creek, Craven.	Not represented.								
Goose Creek, Craven.	John Windon, John Miller, William Dean.	1		1	1		3	33	2 50
Newbern, Craven.	*Elijah Clark, *Wm. Hancock, *J. Riggs, *S. Simpson.	16	1	10	3			29	2
Swift Creek, Craven.	*LEMUEL ROSS, DAVID WHITFORD, Edward Searles.	3	1				3	42	1
Toisnot, Edgecomb.	Wm. White, Ephraim Daniel, JOHN THOMAS.	2	2	6	3			70	2 50
Town Creek, Edgecomb.	Moses Baker, Dempsey Jenkins, WM. BALFOUR.	7	1	25	5			108	3 00
Union, Edgecomb.	Littleberry Land, *Augustine Whitehead, Mat. Whitehead.	2		2	1		3	93	1 50
Little Cotentnea, Greene.	Richard Allen, BENJ. BYNUM, ABRAHAM JOYNER.	2		4				58	2
Chinquipin, Jones.	Not represented.							48	
White Oak, Jones.	Not represented.							151	1 30
Beaver Dams, Lenoir.	Thomas Quinn, *SOLOMON CARY.		5		1			25	1 25
Sandy Bottom, Lenoir.	*Joseph Tilghman, Michael Pickle, *Lott Croom.	3	4				1	29	1 50
Hancock's, Pitt.	WILLIAM P. BIDDLE, Irwin Moye.	4	3	3			1	40	1 50
Red Banks, Pitt.	Abner Smith, Gardner Moye, *John Edwards.						1	26	1 50
Black Creek, Wayne.	Jacob Fulgham, Arthur Barden, Thomas Horne.			2	2	2	1	111	2
Naughunty, Wayne.	*Peter Peacock, William Exum.	6	2		1		2	37	2
Pleasant Plains, Wayne.	ROBERT GREENE, Lewis Herring, A. Keaton.	1						15	2
Friendship, Wayne.	Theophilis Best, George Herring.	2						15	1
Otters' Creek, Edgecomb.	RAWLEY REASONS, J. R. Scarborough, Edward Williams.							24	1 50
South West, Craven.	William Loftin, William H. Whitfield.							18	2 00

Invited the Brethren in the Ministry to sit with us; and those bearing Letters of Correspondence to present them: when Elder A. Biggs accepted a seat, and Elder Philemon Bennett, Messenger from the Kehukee Association, laid before us their Letter and Minutes, and Elder Wm. J. Newborn, Messenger from the Chowan Association, handed us a Letter from that Meeting; all of which were thankfully received, and measures were taken to acknowledge the favours by reciprocal correspondence.

On agreeing to appoint the necessary Committees; Brother Jenkins was nominated to write a Letter to the Portsmouth Association, Brother Keaton to prepare one to the Chowan, Brother Allen to write to the Kehukee, Brother John Thomas to write to the Cape-Fear, and Brother Exum to the Raleigh.

Brother Keaton presented the Circular Letter, and Brethren Joyner, Bennett, Newborn and Biddle, were requested to examine it and report on Monday.

Elders Bennett, Biggs and Newborn, were selected to preach on the morrow, to commence at 10 o'clock, A. M.

Adjourned to Monday 10 o'clock.

Prayer by Elder Bennett.

LORD'S DAY, October 17th.

The Preachers chosen to hold forth the word of Life this day, met a large and attentive congregation; Elder Newborn introduced the services of the day, and preached from the Gospel according to John, v Chap. and 39th verse. "*Search the Scriptures: for in them ye think ye have eternal life: and they are they which testify of me.*"

Elder Bennett followed, from the Gospel according to Matthew, xxviii Chap. 19th and 20th verses. "*Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:*

"*Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always,* even *unto the end of the world. Amen.*"

Elder Biggs concluded from Ruth, iv Chap. and 9th verse. "*Ye* are *witnesses this day.*"

Attention and good decorum prevailed in the Congregation, and we trust a divine blessing will follow the efforts of the day.

MONDAY, October 18th.

The Association came together according to adjournment. Elder Biggs prayed.

Called over the list, and made the necessary notes and corrections.

The Committees nominated on Saturday, were now requested to report: and they reported as follows.

The Letters of Correspondence to be written to the several Associations were prepared and handed forward by the proper persons, the blanks filled up, and Messengers appointed to bear them, each accompanied with a packet of Minutes: Elder Dupree and Brother Land were appointed Messengers to the Portsmouth Association, Brethren Bynum and Baker to the Chowan, Brethren Biddle and Lemuel Ross to the Kehukee, Brethren Koonce and Keaton to the Cape Fear, and Brethren Cawdle and Exum to the Raleigh.

The Circular Letter written by Brother Keaton, was reported by the Committee, read and received, and left in the hands of the writer to make some addition, and then to forward it to the Editor, to be appended to these notes.

The Committee of Finance reported as follows:

THE TREASURY,

Dr.			*Cr.*	
To balance remaining last year,	$3 75	By this sum paid for printing last year's Minutes,	$18 00	
Contributions this year,	35 05	Paid Clerk for services,	6 00	
		Balance remaining,	14 80	
	$38 80		$38 80	

Given under our hands,

RICH'D. ALLEN,
DEMPSEY JENKINS.

Called for Queries, if any.

Query 1st. Is it orderly, in a new constituted Church, within the bounds of one Association, to become a member of another?

Ans. We think it very desirable, that such bounds should be observed; yet leave the Church to her own choice.

Query 2d. What is the Gospel course which should be taken with a Church, which has dwindled and declined until she is not able to keep discipline?

Ans. Appoint a Committee to visit such Church, and assist it in the re-establishing discipline; or advise and assist them to dissolve the compact.

The Association were informed this Query grew out of the present state of the Church at Core Creek, and therefore nominated Brethren Koonce, Simpson and Biddle, to visit that Church, and aid and advise it according to the best of their judgment.

Query 3d. With humility and deep concern we ask, what is the *cause* of the present declension and coldness in our Churches?

Ans. Deferred 'till the next Association.

We set apart the Wednesday after the first Lord's day in May next, as a day of fasting and prayer to the Lord: and it is further agreed, and strictly requested, that the Churches, when assembled together on that day, do each and every of them examine and diligently search after the above named *cause* or *causes*, and write it down to be carefully brought with or in the Church Letter to the next Association.

It is agreed, that the next Neuse Association, shall meet at Fort-Barnwell, at 11 o'clock, A. M. on the Friday before the Third Lord's day in October, A. D 1820, and continue until Monday afternoon.

Elder Koonce is requested to preach the introductory Sermon, and if he should fail, that service is desired of Elder Dupree.

Brother Samuel Simpson is requested to prepare a Circular Letter for our next meeting, on a subject of his own choice.

The Clerk is required to purchase a bound book, and transcribe all the past Minutes of this Association into it.

The Clerk is instructed to transcribe these Minutes, have five hundred copies printed, and left with Mr. J. I. Pasteur, in Newbern, for distribution to the Churches.

On motion, adjourned, to the time and place appointed.

Prayer was made to the Great Head of the Church, and the Association rose.

WILLIAM BALFOUR, *Moderator.*
WILLIAM. P. BIDDLE, *Clerk.*

CIRCULAR.

The Ministers and Messengers of the Neuse Baptist Association, assembled at Toisnot Meeting House, Edgecomb County, on Saturday preceding the third Lord's day in October, 1819, *send Christian remembrance to the Churches composing the Association.*

DEARLY BELOVED,

As it is usual for us annually to address you by way of a Circular, we avail ourselves of the privilege and custom of making a few remarks, on the very important and interesting subject, the validity and authenticity of the Sacred Scriptures, proving the BIBLE to be the infallible WORD of GOD, so far as the limits of a Circular will admit, as it imperiously calls for and demands conciseness and brevity. Not presuming in the least even to insinuate that you are not well established and confirmed in so important and material an essential, or to arrogate to ourselves a pre-eminence; but in order to refresh your minds, calling to remembrance former occurrences and experience; for it is plain and obvious, that so interesting a belief cannot be too frequently inculcated and enforced, as it is the palladium, fountain and source, from whence every good results; not only so, but the sacred injunction amounts to this, to be always ready to give an answer for our faith and hope, as we are not unapprized of the prevalent erroneous opinion among many, even in this enlightened day, who do not only pretend to *think*, but have the boldness and presumption to *assert*, in defiance of every proof to the contrary, that the BIBLE is not the WORD of GOD, endeavouring thereby to invalidate and to cast odium on the Sacred Volume, to weaken the faith of the feeble, and to encourage the licentious, the profligate and profane, whose pride, ignorance and blasphemy, cannot be sufficiently exposed and reprobated. We will first call your attention to the *exterior*, and then introduce a few of the *internal* evidences, as a confirmation of the *spirituality* of its divine original, which every christain has and does in a greater or less de-

gree experience. 1st. None will presume or pretend to deny, but what there is a *First, Great Cause*, from whence all things originated; for, from *nothing*, *nothing* could have been deduced or brought forward into *existence;* for from nought, nought must inevitably have remained as such, without a *product*—which is too plain and obvious to need a further comment; to attempt it, would be an imposition on, and an insult to, even the infant pupil, who has just entered the first rudiments of science. Hence, then, the certain existence of Deity is plain, to an evident demonstration, which creation sufficiently evinces, in defiance of every opposition that can be raised or imbibed—"and if a God there is, that God how Great," who must and does possess infinite perfection to constitute him Deity, WHOSE perfections and attributes are like unto Himself, which could not be comprehended, or even imagined, by finite, limited and imperfect creatures. Hence a REVELATION necessarily and consequently must have been; for all nature is in a glow of praise to their original, answering the purposes for which they were created. Man, only, agreeably to his nature, would have been an exception, were he deprived of the advantages of Revelation. To deny the BIBLE to be the WORD of GOD, is in effect to deny the reality and existence of God, its author; one is tantamount to the other; for how can it be consonant and agreeable to common sense and reason, that God would have given existence, made us intelligent, comprehensive, progressive, susceptible beings, have placed us here, endowed us with every necessary qualification, and then not have given us a Revelation of himself? But fortunately for its votaries, the Sacred Volume is not dependant on external auxilliaries to prove and substantiate its divine origin. 2d. It was and would have been the desire, wish and expectation of all good men, of every age and nation, that a Revelation should be made. 3rd. Men of every age, and nation, renowned and celebrated for erudition, wisdom, piety and deep penetration, possessing every amiable quality, decorative to a human soul, are known to be firm and sincere believers, holding and esteeming the BIBLE to be the WORD of GOD; in which belief and persuasion they died, being daily confirmed in its divine origin; and vast numbers of those amiable and best of characters (of whom the world were not worthy) in the first ages of christianity, suffered persecution in the extreme, far more intolerable than death itself, and many sealed the testimony of its divine reality with their blood, rejoicing in their torture, that they were counted worthy to suffer in so glorious a cause, which they would not, nor could not have done, were it not for the uprightness of their cause, aided by that invisible hand for whom they were suffering. 4th. All nations have seen the absolute necessity of laws to govern and keep them in subordination. If man saw the necessity and experienced the advantages resulting from laws and precepts, how much more must Infinite Wisdom have seen its utility? Who had an undoubted *right* as Sovereign and Lord of all, to give laws of prohibition. And would it not have argued an inconsistency and defect in Deity, if, after he had created the world, and all the glories thereof, and then made man in his own image and likeness, as to moral rectitude, which constituted him the master piece of creation, (which his superiority in the scale of being sufficiently proves,) he had failed to give

him a law of restriction, as a rule, a guide and criterion by which his will and pleasure might be known—who was so good, so kind and beneficent, as to make him as it were a partner and sharer in his existence? Such an idea is too depraved and contradictory to be received. And where will such a belief and persuasion terminate, but in confusion, shame, disgrace, remorse, and inevitable ruin and everlasting misery and woe? This is not supposition or imaginary, it is reduced to a certainty, and many have been made to experience and to feel its horrid and dreadful effects! being truly and awfully sensible, before their exit, of their fixed and unalterable doom in a world of spirits!! as a just and equitable punishment for their ingratitude, impiety, and shocking blasphemy!! Where then can we look for the WORD of GOD, but where it is, viz. the BIBLE. 5th. Its visible and happy effects on the disposition of societies in all nations of every age where it has been propagated and dispensed, is an infallible and undeniable attestation of its divine authenticity. Its benign and happy influence is too well known, to need a recitation. No book has or can claim its divine influence and prerogative to moralize and to administer comfort and consolation, but the Sacred Volume, or such other bonks as have made the Bible their basis and foundation. 6th. No book, but the BIBLE, delineates crimes, and their awful, certain and inevitable punishments, which have been uniformly inflicted. "The Scriptures give us many awful instances of the display of divine justice in the punishment of nations, families and individuals; and if from sacred and profane, from ancient and modern historians, a collection were made of all the cruel, persecuting tyrants, who delighted in tormenting their fellow creatures, and who died not the common death of all men, nor were visited after the visitation of all men, but whose plagues were horrible and strange, even a sceptic would be moved at the evidence, and would be apt to *suspect* the hand of God was in it." 7th. From the utter and visible aversion the unregenerate have to the Sacred Book. They cannot endure it—if it should at any time be introduced, how irksome, how tiresome!! How visible is their unhappiness—they cannot rest nor enjoy themselves, while reading or conversing on it—and how apt are they to withdraw, and that too abruptly; but let it be a newspaper, a novel or romance, how delightful and pleasing! But the WORD of GOD is disgusting and unsavory!!! The reason is obvious, 'tis the WORD of GOD; his nature and theirs are opposite, and in contrast. 8th. The BIBLE is the only Book in the world that extends to and takes cognizance of the thoughts, and every infidel knows the rebellion and wickedness that may with impunity exist in the heart, independent of human laws. Not so with the laws of God. Many often seek guilt and depression of spirit on account of sin and iniquity, which they are careful to hide and secrete. 9th. The style of the Sacred Book is peculiar to itself, differing in all respects from all other writings; for its simplicity, sublimity, expressiveness, solemity, grandeur, magnificency, harmony, coincidency, beauty, its end, object and effects—all concur to prove, beyond confutation, to the unprejudiced, impartial, humble and susceptible, that it can be nothing less than the WORD of GOD itself, and that he is its original author, who will support, and does maintain it to be his holy and Sacred WORD,

till time shall be absorbed in the vast abyss of eternity, in defiance of the weak, puny, insignificant arm of all its adversaries. 10. Admitting for a moment, in order to gratify the infidel, the BIBLE not to be the WORD of GOD, what advantage then can he derive from such an inference and belief? Where is the foundation, whereon to erect an hypothesis? Is there any? Not the shadow, nor the least appearance of one can be produced. Can there be the least good resulting from such a persuasion? Is he the better for such a faith? Does it conduce to his happiness, comfort and consolation? Is it any addition to the goodness and fairness of reputation and character? Is he the more fit and better calculated to fill all the relative and social connections in life? Will it be the means to mitigate or soften the dying pillow, or even to alleviate a pang in the hour of death, or cause him to have the least comfortable and cheering hope that his troubles and conflicts are almost at an end, and an eternal, everlasting bliss ensue? Could such a persuasion as they assume, and pretend to have, be conducive to the least of these happy effects, it might afford some plea for infidelity; but, how different the consequence will be!! O! dreadful scene reversed!! Horrid and awful must the catastrophe be!! Where does the seemingly good qualities of the infidel originate? We say *seemingly*, for it cannot be supposed they have any real love for any thing that is really or substantially good, only as it may conduce to answer their selfish, sinister and mercenary views. 'Tis not from an inherent principle, nor from their disbelief of Scripture, 'tis certain. The fact is, the BIBLE is the only fountain from whence their good qualities originate and spring. Putting the BIBLE on the supposition they would vainly imagine, still it would be to their advantage, in all and every respect, to believe and practice it. What other system, pray, will admit of such variation, and yet, in all respects, be conducive to the advantage, the promotion and happinesss of its votaries and abettors? Not one can be produced. Why, then, will the infidel endeavour to propagate his impious, erroneous belief and persuasion? Ere long we shall have to encounter the King of Terrors, (who will make manifest the cowards.) The infidel might as well say, and endeavor to believe, he is not be dissolved, and is not to depart hence, as to prove the BIBLE not to be the WORD of GOD. Many of its opposers, at the trying time of their awful exit, have been made to confess (though reluctantly) their voluntary and impious error, and its divine authenticity has been extorted from them by the rack of nature. But, alas! their confession is found by woful experience, to be too late, not being mixed and tempered with love! Let not modern infidels hope to speed better, they may rest assured, God will not always strive, neither will he wink at such gross, flagrant and blasphemous insults to his Holy Cause—but will in his own appointed time and way, avenge himself on his enemies. Agreeable to the suggestion, a few remarks is to be made on the *interior* operation. In this, Brethren, you have more than double the advantage of the unregenerate; for you do know, by the *interior*, operative *experience*, there is a *reality* in the benign religion of the meek and lowly Jesus, and that the BIBLE is the unerring WORD of God. You have felt its powerful effects, and still do feel its benign and happy influence, and can witness and attest it to be as it is justly and emphati-

cally described, "Sharper than any two edged sword to the dividing" &c. and its soul-comforting, soul-delighting promises are a cordial, a balm, administering comfort and consolation to the weary, heavy-laden and oppressed, and by observation and experience found to be of divine origin, and its TRUTHS verified, realized and confirmed, which opens an extended field in which truths the most serious, momentious, sublime, grand and holy, are exhibited to the believer's view; truths which excite admiration, gratitude and love to the Great Author of all grace and benignity, while the wonders of redemption are contemplated and enjoyed. HERE the invitations, promises and declarations of grace, speak encouragement, peace and consolation to every penitent and believing soul; HERE the christian finds his character, his feelings and experience described and represented in full force, in all and every respect, and learns his interest in the covenant of saving mercy; HERE he is supported under trials, consoled in the midst of sorrows, fortified against the assaults of enemies, and animated and cherished in the face of all opposition, to pursue his christian course with fidelity, zeal and ardor. When the change was about to be effected, you would at times feel guilt and a depression of spirit, and would endeavor to evade it, not knowing from whence such gloomy thoughts originated; and it would frequently suggested there was no reality in religion; it was only imaginary, a supposition and a delusion, and away with such gloomy thoughts and apprehensions, for it is a fantastical notion and whim. But when SHALL COME had COME, and the Almighty was about to effect his purpose, and to manifest himself in the gift of Jesus—for the WORD says "You must be born again," "You must become as a little child" and "All that the Father has given me shall come"—all of which are absolute and positive, no evasion is to be made—Your guilt and depression were now doubly rivetted, your sins were like a torrent, rushing with impetuosity, filling your soul with gloom and horror; the awful effects and the dreadful denunciations were visible, your case fully represented and delineated in the Sacred Volume. It was the Book to which you made application for redress and comfort, but, alas! could find none; for it read to your condemnation, misery and woe—and you saw and felt yourself a composition of sin and iniquity; spiritual life was now in operation, "for you hath he quickened, who were dead in trespasses and in sins." O! the intolerable burden and load of guilt!! How insupportable!! All your sins, either in thought, word or deed, were now called to remembrance, were presented and appeared in full force and array against you, and with all their aggravations annexed, you now felt and experienced what you really were, a poor, condemned, miserable, forlorn wretch, nothing to say in your own behalf; but to the reverse, plead guilty to the evident charge, and in your extremity, pronounced it just, and almost resigned to your woful, horrid fate! and that if you were saved, it would be a mere act of mercy, but knew not how it could be vented to such a hell-deserving monster! and now waited, in awful suspence and anxiety, your horrid, just and equitable doom. In addition to your doleful, deplorable situation, Satan would step up and whisper and inject some horrid, blasphemous thought (not lawful to men tion,) the poor affrighted,

miserable wretch would conclude it proceeded from his own evil, diabolical and corrupt heart, and that he certainly had committed the very sin unto death, and that his day of grace had passed, never to be regained! and is made to cry out, in the bitterness and anguish of his soul, Lord, what shall I do? O! where shall I go for relief, for my life and existence is a burden too intolerable to endure. The language of the poor penitent is, O! canst thou not extend mercy to a poor, miserable and undone wretch, who has his eyes now opened to see what he really is! Lord, what a sight! The creature is apt to exclaim, Lord, thou canst extend mercy, if thou wilt!! Satan is ready to answer, finding he is about to loose his captive, he worries to the extent—It is impossible (says he) you are too great a sinner, you have sinned against light and knowledge, you have committed the unpardonable sin, and it is presumption for such a sinner to think of a pardon. The poor distressed creature joins in with and verily believes he has. One's sense and reason, one would suppose, would not fall in with the enemy against ourselves, and yet nothing more common, nothing more natural than for one's sense and reason to turn the unnatural, and war both against our God and us. Better can a man hear and deal with any objections against himself, than with those that himself doth make against himself; they lie close, stick fast, speak aloud and will be heard, yea will haunt and haunt him as the devil doth some in every hole and corner. Now guilt is the consequence and fruit of all this; and what so intolerable a burden as guilt?—Satan has the art of making the utmost of every sin, he can blow it up, make it swell, make every hair of his head as big as a cedar; he can tell how to make it a heinous offence, an offence of that continuance, and committed against so much light that (says he) it is impossible it should ever be forgiven! Your will is now by divine operation brought into subjection, the hard, obdurate heart is broken and made susceptible of divine impressions, the eyes of your understanding were opened to behold the scheme of redemption, you were made to hunger and thirst after righteousness, God manifested his love in the gift of Jesus as his propitiatory sacrifice, your load of guilt was removed, the Sacred Volume appeared a new Book and wore a different face, you were all wonder and surprise at the change of its lovely appearance, and upbraided yourself for ignornace and stupidity, and would exclaim, why did I not see these things before! O! what an ineffable, inexhaustable treasure have I found! The extatic amazement! How it swells my soul with gratitude and seraphick love! Words fall infinitely short to express it in adequate terms. The graces of the spirit you now enjoyed in profusion, and concluded for certain you never could nor would sin more against so good and so gracious a God, and that peace and happiness would attend you all your days without the least mixture of alloy! Ah! you were but a child, you thought, and acted as a child—ere you were aware, you were plunged into unforeseen difficulties and perplexities, never once imagined, for you had never once thought of the warfare and conflicts, and the powerful enemies you had to encounter with, but you can witness you were made more than conquerors through him that loved you. Permit me to congratulate you on your happy situation of being called to a saving knowledge and inter-

est in the heavenly deposite. These, brethren, are a few of the many evidences that might be introduced, were it necessary; these we hope will suffice to call to your remembrance present and former occurrences, for it is plain and obvious that you have a cloud, a host of evidences to prove the BIBLE to be the WORD of GOD, which is able and all sufficient to baffle and silence the infidel in conjunction with his grand instigator and arch advocate! Suffer us, dear Brethren, on the present occasion, to drop a word by way of admonition, be fervent, assiduous and diligent in reading, studying and contemplating the Holy Books, and pray for a greater and a more comprehensive view of their inestimable worth, as they contain all and every thing to be known and enjoyed; and may the GOD of beneficence, wisdom and mercy, guide and direct you in all things necessary.

We remain, dear Brethren,

Ever yours, in gospel bonds.

W. BALFOUR, *Moderator.*

W. P. BIDDLE, *Clerk.*

Gulyard Allan

General Sum

MINUTES

OF THE

NEUSE BAPTIST ASSOCIATION;

HELD AT

FORT-BARNWELL CHAPEL,

CRAVEN COUNTY, N. C.

OCTOBER 13th, 14th, 15th AND 16th,

A. D. 1820.

NEWBERN:

PRINTED BY PASTEUR & WATSON.

MINUTES, &c.

FRIDAY, 13th October.

According to appointment, Elder Thomas Dupree delivered the introductory sermon from 1 John I Chap. 7th verse. "*The blood of Jesus Christ his Son cleanseth us from all sin.*"

The meeting for business was opened with prayer by Elder Meredith.

Brother Samuel Simpson was chosen Moderator; brother William P. Biddle, Clerk; brother A. Keaton, Assistant Clerk; and brethren Moses Baker and Jacob Fulgham, a Committee to receive the contributions and settle with the Treasurer.

On motion, Ministering Brethren and Corresponding Delegates were invited to sit with and aid us.

The Letters from the Churches were called for and read, from which the following statement is made:

CHURCHES AND COUNTIES.	DELEGATES.	Baptised.	Rec'd by letter.	Dism'd by let.	Excluded.	Restored.	Died.	Present Numb.	Contributions.
Blount's Creek, Beaufort.	John Jones, Henry M'Cabe, Lodowic Douty.	10	—	2	4	—	—	25	1 50
Hadnot's Creek Carteret.	Not represented.								
Newport, Carteret.	Abner Whitehead, Abner Quinn.	7	—	—	—	—	1	43	2 00
North River, Carteret.	George Gillican, David Lawrence.							80	2 00
Core Creek, Craven.	Wiley White, Worry Kilpatrick.	2	—	—	—	—	—	13	1 00
Goose Creek, Craven.	Jedediah Dickson, Solomon Branton, John Brinson.	2	—	—	—	—	—	35	2 50
Newbern, Craven.	Sam'l Simpson, Elijah Clark, B. Churchill, Tho's Rowe, Thomas Meredith. - - -	11	3	2	—	—	1	40	2 00
Swift Creek, Craven.	Lemuel Ross, David Whitford, Edward Searls. - -	1	—	—	—	—	1	42	1 50
Toisnot, Edgecomb.	John Thomas, Ephraim Daniel, William White. - -	—	—	1	1	—	—	63	3 00
Town Creek, Edgecomb.	Thomas Dupree, Moses Baker, Dempsey Jenkins. -	1	1	8	—	—	1	101	3 00
Union, Edgecomb.	Litteberry Land, Augustine Whitehead, Mat. Whitehead.	1	—	—	—	2	2	96	2 00
Little Cotentnea, Greene.	Richard Allen, Saml. Moore, Benjamin Bynum. - - -	1	—	2	—	—	—	55	3 00
Chinquepin, Jones.	John Koonce, Thomas Alfaut Daniel Stanly, - - -	9	—	4	2	—	3	48	2 00
White Oak, Jones.	Daniel Yates, Josiah Smith,	—	—	—	—	1	2	13	1 50
Beaver Dams, Lenoir.	Solomon Carey, Thos. Quinn, Henry Heath. - - - -	3	—	1	—	—	—	27	1 25
Sandy Bottom, Lenoir.	Michael Pickle, John Smith, Joseph Tilghman - -	2	5	—	—	—	—	32	1 50
Hancock's, Pitt.	Wm. P. Biddle, Samuel Forrest, James Smith. - -	3	1	—	—	—	2	42	2 00
Red Banks, Pitt.	Abner Smith, John Edwards.	—	—	1	—	—	—	25	1 50
Black Creek, Wayne.	Arthur Borden, William Moore, Jacob Fulgham.	4	—	—	1	2	—	111	3 50
Naughunty, Wayne.	Peter Peacock. Wm. Exum.	1	—	—	3	—	—	36	2 20
Pleasant Plains, Wayne.	Lewis Herring, John Elmore A. Keaton. - - - -	—	2	—	—	—	—	17	2 00
Friendship, Wayne.	George Herring, John Chast.	2	—	—	1	—	—	18	1 00
Otters' Creek, Edgecomb.	Benjamin Moore, Isaac Scarborough. - - - -							24	2 00
South West, Lenoir.	Daniel Simmons, Jesse Jones William H. Whitfield.	4	—	—	—	—	1	24	2 50

11 10

Resolved to meet on to-morrow and the next day, at 9 o'clock for prayer, and at 10 o'clock for business.

On agreeing to adjourn, Elder Hyman, by request, made prayer.

SATURDAY, 14th October.

Met agreeably to adjournment.——Prayer by Elder Gornto.

Elders Gornto, Hyman and Dupree are appointed to preach to-day.

The Cape-Fear Association, by their Messenger, Elder John Gornto, corresponded with us by Letter and Minutes.

The Virginia Portsmouth Association, by their Delegate, brother Willis Bowers, corresponded with us by Letter and Minutes.

The Kehukee Association, by Elder Hyman, their Messenger, manifested their regard by a Letter and their Minutes.

The Minutes of the Raleigh Association were laid before us by our brother Fulgham.

All of which were cordially accepted.

A Letter from the "Board of Managers of the Baptist General Convention of the United States," addressed to this Association, was laid before us by brother Biddle: Wherefore, on motion, it was agreed, that brethren Simpson, Meredith and Biddle, be a Committee to prepare a Letter of reciprocation and congratulation, in answer to the above, in testimony of our pleasure and regard: and to present the same on Monday, for acceptance.

It being agreed to appoint Committees to write to the Corresponding Associations, brother Moses Baker was appointed to prepare a Letter to the Virginia Portsmouth Association; brother W. H. Whitfield, to write to the Chowan; brother A. Keaton, to write to the Kehukee; brother Jacob Fulgham, to write to the Cape-Fear; and brother Elijah Clark, to write to the Raleigh Association; and present them on Monday, for reception.

The Circular Letter prepared by brother Simpson, was read and received: and we earnestly recommend that our Churches frequently read it when assembled together.

Brother Biddle apologized for not having written the Minutes in a book, agreeably to a resolution made last year; which was accepted, and he requested to perform that service the ensuing year.

It was concluded that our next Association be held at Beaver Dams, Lenoir County, commencing at 11 o'clock on the Friday preceding the third Lord's day in October, 1821, and to conclude on the Monday after.

The consideration of the answers of the Churches to the third query in our last year's Minutes, after some deliberation to-day, was deferred until Monday.

It being resolved to select Ministers to preach on the Lord's Day, Elders Dupree, Meredith and Hyman were chosen to perform that important part.

LORD'S DAY, 15th October.

The Congregation having assembled, Elder Dupree proceeded in the service of the day, from Rev. X Chap. 1st verse. "*And I saw another*

mighty angel come down from heaven, clothed with a cloud, and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:"

Elder Hyman followed, from Rev. VI Chap. 17th verse. *" For the great day of his wrath is come: and who shall be able to stand?"*

Elder Meredith concluded the worship of the day, on II Corinthians, VIII Chap. 9th verse. *" For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."*

We trust and pray that the Lord will bless the efforts of his servants on this occasion.

MONDAY MORNING, 16th October.

Met agreeably to adjournment.

Prayer was offered to our gracious Benefactor, by Elder Dupree.

On motion, called over the names of the Members enrolled.

The Corresponding Letters, prepared agreeably to appointment, were produced, read, and received.

The Messengers chosen to the sister Associations, were, Elder Dupree and brother Forrest, to the Virginia Portsmouth, and to the Chowan; Brethren A. Keaton and W. H. Whitfield, to the CapeFear; brethren Thomas, Fulghham and White, to the Raleigh; and brethren Bynum, Biddle, and Moore, to the Kehukee: and to each Association, we transmit, as a farther token of our love, twenty-five copies of our Minutes.

The Letter prepared for the Corresponding Secretary of the Baptist Board of Missions, of the United States, was read and accepted.

The Committee which was appointed last year, to visit the Church at Core Creek, and aid it as should appear most advisable, requested leave to *Report*, That they did visit the Church, and upon examination, found it much reduced and small; yet, from their earnest desire to continue a society, and mutual promises to keep up discipline, it was thought the best that they remain a Church, hoping and praying that the Lord may revive and prosper them.

The Association having received from the Churches generally, an answer to the third query of last year, after much consideration, adopt it as the true answer, viz. that after acknowledging that all our blessings and revivals flow graciously from God, we also acknowledge as the *cause* sought for, Pride, Covetousness, Oppression, and the want of discipline: which we fear prevail to an alarming degree, so as to produce darkness, coldness and declension in the Churches.

Query 1st. The answer being given as we see, to the third query of last year, I beg leave, in reference to that answer, to ask, What shall be done to *remove* the *cause?* Josiah Smith.

The Association, after much deliberation, concluded, for the present, on the following procedure—

Considering the great magnitude of the subject, we defer an answer until our next meeting, and most affectionately submit the mighty question to the Churches; earnestly requesting that they do, on the Wednesday after the first Lord's day in May next, strictly hold a fast to the Lord, and most devoutly pray for His direction and assistance in the *removal*

of the above named evils : and we further request, that they likewise confer amongst themselves, what is best and fittest to be done, and commit their conclusion on that day to writing, and return the same to our next meeting.

Query 2d. Is it agreeable to gospel order for servants whose companions have been taken to a remote part of the country, where there is no probaility or expectation of their ever seeing them again, to form a connection with any other, while their former companion shall be known to live ?

Ans. The Association, solemnly impressed with the great importance of the query, and their incapability of giving it a decided answer, fearful of militating against the laws of the Bible, and yet feeling a tenderness for their unhappy friends who are deprived of their companions, submit the subject to those individnal Churches, in which such unfortunate occurrences may transpire, until the meeting of another Association, when they purpose again to resume the subject.

Query 3d. Is it agreeable to gospel order, to the good of society, or the purposes of morality, to encourge or practice, in way, the modern custom of *Electioneering*, by treating ?

Ans. We most positively declare, that we have no fellowship with such conduct, and that it is erroneous and wicked ; and we think the Churhes should be very careful to exercise discipline towards all such in future.

The Committee appointed to receive contributions, &c. reported as follows:

THE TREASURY

Dr.			*Cr.*	
To balance in the fund,	$ 14	80	By this sum paid for printing last year's Minutes,	$ 23
Contributions this year	45	97 1-2	Paid Clerk for services,	6
	$ 60	77 1-2	Balance remaining,	31 77 1-2
				$ 60 77 1-2

Given under our hands,

MOSES BAKER,
JACOB FULGHAM.

Brother Biddle was appointed to preach the next introductory discourse, and in case of his failure, Elder Koone.

The Clerk is instructed to have five hundred copies of these minutes printed ; and transmit the quotas for Town Creek, Union and Toisnot, to Mr. Henry Austin, of Tarborough, and those for the other Churches, to be left in the printing-office, with a request that the gentlemen of the office will please to deliver them when called for.

Read over the transactions of the present meeting.

A motion being made to adjourn, at the request of the Moderator th Clerk performed the service of prayer.

SAMUEL SIMPSON, *Moderator.*
WILLIAM P. BIDDLE, *Clerk.*

CIRCULAR.

*The Elders and Messengers of the "*Neuse Baptist Association,*" convened at Fort-Barnwell on the 13th, 14th, 15th and 16th days of October, 1820, to the Churches which they represent;*

Beloved Brethren,

In proceeding to address you by means of a Circular Letter, the most appropriate subject, which at this time presents itself to our minds, is *the duty of family religion.* By this we mean that pious exercise which it becomes the heads of families to observe in themselves, and to recommend to their children, their domestics, and all that abide in their house. It consists in an incessant care for the morality of their lives, and an unwearied effort to communicate to their minds, the instruction of the Bible; a strict inculcation of vital piety, and a uniform attention to family prayer; stated and occasional readings of the word of God, and the regular holding up of an example of true Godliness. That such a course of pious observance, and domestic religion, is the indispensable duty of all the professing heads of families, must be plain from a very few observations on the subject.

It is well known that such a mode of family procedure, is virtually and forcibly recommended in a large proportion of the Bible. But it is expressly and emphatically enjoined in Deut. 6th chapter, 6th, 7th, 8th and 9th verses—"And these words which I command thee, this day, shall be in thy heart: and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up:—And thou shalt bind them for a sign upon thy hand and they shall be as frontlets between thine eyes; and thou shalt write them upon the posts of thine house, and upon thy gates." And another, not less striking and decided, is found in Paul's Epistle to the Ephesians: "And ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." It is eloquently and feelingly urged by the practice of some of the most distinguished servants of God. It was the pious and resolute language of good old Joshua, when he saw his abandoned brethren giving way to their seducers, falling down before Baal, and worshiping in the house of Rimmon, "As for me, and my house, *we* will serve the Lord." The importance of this

duty is seen with equal clearness, in the wretchedness and ruin which attend its neglect. A melancholy and affecting confirmation of this truth, is found in the case of the unfortunate Eli. Tho' a Priest of the Lord, he ended his days in sorrow, and his sons fell victims to the sword. God was offended, and discovered his anger, when to youthful Samuel he said, "In that day I will perform against Eli all the things which I have spoken against his house; for I have told him that I will judge his house forever, for the iniquity which he knoweth, because his sons made themselves vile and he restrained them not." (1 Sam. 12, 13.) These evils fell upon the unhappy Eli and his family, not because he omitted the duties of the sanctuary, not because he had neglected the piety of his own heart, but because he "had not restrained his sons:" or, to adopt another phraseology, because he had neglected the observance of family religion.

In addition to what has been adduced, it must be evident to every Christian, that it is an imperious duty devolving on him, to pursue that course which will most promote the religious welfare of his family, give an ornament to the christian character, and recommend the religion of Jesus, in the midst of a dreary and unbelieving world. What can effect these ends more directly than the discharge of the duty in question? That man whose conduct is seasoned by the graces of the spirit acting upon his heart, who regulates his family by the pure rules of the New Testament, and who sheds the lustre of the gospel upon the dark path of his ungodly neighbours, contributes more to the advancement of the cause of the meek and orderly Jesus, than the accurate and lucid argumentation of a Paul, or the flowing eloquence of an Apollos.

But it is not only *inflexible duty*, which demands the exercise of family religion, but interest also should incline and constrain the heads of families to practice it. That man who is faithful in counseling, reproving, and exhorting his household; who makes it his business to read, explain, and enforce a suitable portion of divine truth daily; and who as often, with his heart lifted to heaven, implores the blessing of his Redeemer upon his kneeling family, will not go unprofited. His knowledge of divine things, will necessarily be increased, his spiritual strength will be augmented, and his soul will be animated and rejoiced with the presence of his Saviour. The fruits of the spirit, will mature in his bosom, and the oil of peace descend upon his head. His adversaries will attack him without effect, and the world will present its allurements in vain. The voice of unbelief will be silenced at his approach, and the finger of the scorner will fall withered to the ground. His divine Redeemer will delight to bless him, the wicked must admire him, and the righteous will love him.

The members of his family also, will share in his advantage. Their morals will be improved, and their habits regulated. Their minds will be instructed and impressed: and if the Lord should grant them his quickening grace, their hearts may be changed, their souls may be washed in the blood of the Lamb, and their persons fitted for the enjoyment of heaven. Upon such a family, Peace will scatter her constant blessings, and Religion bestow her sweetest enjoyments. Such a house will furnish a religious refreshment to the sojourning friend, and an acceptable residence for the adorable Jesus.

But the benefit connected with such proceedings as these, will not be limited to his own family. His neighbours, also, will be profited. As they pass by his mansion, their attention may be arrested by the voice of his supplication, or the praises that proceed from the lips of his family. When occasionally they enter, they may see his household bending on their suppliant knees, and paying their homage at the feet of the Saviour. Circumstances like these can not fail to have their effect. These observers will be compelled to admire that religion, which is so uniform and peaceful in its operations, and so blessed in its consequences. And perhaps, with the blessing of God, they may seek an interest in that Saviour, who alone can bestow and sustain it.

The advantages arising from such a mode of procedure to his family and neighbourhood, will extend themselves to the church with which he is connected. And were every member of that church, who stand at the head of a family, to adopt the same plan, what order and zeal, and piety, would pervade the whole body. Were this to become a general practice among our churches, what a happy result would follow! Our desolated meeting houses would be replenished, sinners would enquire for the ways of Zion, and the saints of God would shout aloud for joy. The hands of our ministers would be strengthened, and their hearts encouraged. Their bosoms would burn with new fire, and they would preach the word with new power. With the divine blessing, "Zion would arise, and shake herself from the dust," 'and all the trees of the valley would clap their hands.'

In order that these benefits may appear in a more striking attitude, contrast with them, the consequences which will follow the neglect of the object in question. Let a man disregard family religion; let him omit reading the bible and praying in his family. Let his children and domestics go without religious correction and instruction, and mark what will follow. His own heart will become choked with the cares of the world, his children giddily indulge in all the fashions, pleasures and vanities of life, and his domestics become turbulent and vicious. We will extend our view further:—Perhaps for a season, he is overcome by the tempter, and left to weep over his follies in shame and darkness, and his children fall a sacrafice to vice and intemperance. His neighbours, emboldened by his profession, and misguided by his example, deliver themselves from every restraint of conscience, reject the counsels of God, and complete their own ruin. Let him be imitated by the rest of the members in the church to which he belongs, and how soon will discipline be put under foot, and disorder invade the body. How soon will the walls of the sanctuary be deserted, and the ministers stand up in vain. The Saviour will be wounded in the house of his friends, and Religion left to weep over the ruins of her Temple!

May not the present desolation which has spread itself through many of our sister churches, be traced to this cause? Is it not possible, that the ungodly are going to perdition, that our churches are tumbling into ruins, and that our ministers are lifting up their voices in vain, because the professers of religion neglect their family duties? Because they do not pray for their families, their ministers, and themselves? It is too evident to need an argument, that these interesting and important duties, are, in many instances, either neglected altogether, or discharged in a careless, lifeless manner. Look at the heads of families. Their general deport-

ment differs not from the professed unbeliever; their children are oftentimes foremost in pursuit of the follies and amusements of the world; and their servants run at large, adding iniquity to ignorance. Frivolous jestings, or wordly observations are practiced instead of that religious and sober conversation, which enriches and refreshes the soul; a newspaper or a novel, supplies the place of the Bible; and perhaps a song or a dance usurps the station of devout prayer and praise!!

Permit us then, dear brethren, to entreat you to awake from your slumbers; call the members of your families together; lay your hands upon your altars, and cry mightily to GOD. Bring into exercise all the energies of your souls, and with a firm reliance on the blessed Saviour, commence a course of duty, so conducive to the glory of GOD, and so profitable to yourselves, your families and your neighbours. In order to excite you, we would refer you to that solemn hour, when your earthly course must terminate, and when this duty, if neglected longer, like an arrow dipped in gall, will pierce your soul. We would point you to that tremendous day, when you must stand before the tribunal of the great Judge—when you shall be weighed in the balances, and when your neglected families will preponderate against you.

We would say to you, in the language of affection and dismay, mark the distressing scene that lies before you. The cause of our blessed Jesus lies injured and neglected. Our ministers are few in number, and many of them sinking under the infirmities of age! Our Churches are weak, and in many instances destitute. Coldness, pride, covetousness and remissness in duty, are reverberated from church to church. The powers of darkness are gathering strength, and the spirit of unbelief is spreading. Our neighbours are about to be carried away in the storm of GOD's wrath, which is ready to burst upon them; and our children and servants are tottering on the brink of ruin. If there be any thing which can find its way to a christian's heart, melt him with tenderness, and arouse him to duty, it is a view like this! If the venerable Apostle of the Gentiles were here, how would he rend his garments at the sight! With what earnestness and faithfulness would he rebuke, with what vehemence would he preach, and with what ardour would he pray!!

We presume not, however, to dictate to our brethren. We only address them in that language of christian frankness and brotherly exhortation, which our attachment to them, to our fellow men, and to our Redeemer, so feelingly prompt. We feel that all which has been advanced in this Circular, applies with force to ourselves. We freely acknowledge and deplore our remissness. We ask the forgiveness of our gracious and injured master, and invoke the assistance of his spirit. And we beseech our brethren to arise and unite with us, and in the strength of our common Saviour, to abandon the service of the world. To consecrate themselves anew to the cause of GOD, and engage with encreased ardour for his glory. To extend a careful watch over their beloved families, and daily implore upon them the blessing of heaven.

Trusting that the above remarks may prove acceptable, and serviceable to all who may read them, we still remain, dear brethren,

Most sincerely and affectionately, yours,

SAMUEL SIMPSON, *Moderator.*
WILLIAM P. BIDDLE, *Clerk.*

Filed by Wm P Biddle
this 17th October 1821.

MINUTES

OF THE

NEUSE BAPTIST ASSOCIATION,

HOLDEN AT

BEAVER DAM MEETING-HOUSE,

IN

LENOIR COUNTY, NORTH-CAROLINA,

ON THE

19th, 20th, 21st & 22d DAYS OF OCTOBER,

A. D. 1821.

NEWBERN:

PRINTED BY PASTEUR & WATSON.

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1822.

MINUTES

OF THE

NEUSE BAPTIST ASSOCIATION.

FRIDAY, OCTOBER 19th.

Assembled at 11 o'clock, for public worship; when Wm. P. Biddle, agreeably to appointment, delivered the introductory discourse, from the 11th verse of the LXXXIV Psalm. "For the Lord God is a sun and a shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly."

The Representatives of the Churches convened, and after offering prayer to the Gracious Lord, proceeded to choose, Brother Samuel Simpson, Moderator, Brother Biddle, Clerk, and Brother Dempsey Jenkins, Assistant: Also, Brethren Bynum and Baker, to receive the contributions, settle with the Treasurer, and make report thereof to-morrow.

On motion, the letters of the Churches were called for and read, and their contents entered as follows:—

[NOTE.—Ministers names in SMALL CAPITALS—licensed Preachers in *italic*. An * denotes absence.]

CHURCHES AND COUNTIES.	DELEGATES.	Baptised.	Received by letter.	Dismissed by letter.	Excluded.	Restored.	Deceased.	Present Number.	Contributions.
Blount's Creek, Beaufort	Not represented.	—	—	—	—	—	—	—	—
Hadnot's Creek, Carteret.	JABEZ WEEKS, Uriah Kenneda.	—	2	1	—	—	1	18	1 50
Newport, Carteret.	Thomas Morton, Abner Quinn.	5	1	15	—	—	—	34	1 50
North River, Carteret.	Not represented.	—	—	—	—	—	—	—	—
Craven. Core Creek,	John Grady, * Willie White.	5	—	—	—	—	2	16	1 00
Craven. Goose Creek,	John Brinson, Perregin Tingle.	2	—	—	—	—	3	34	2 00
Craven. Newbern,	Samuel Simpson, THOMAS MEREDITH, *Benjamin Churchill.	2	—	4	—	—	1	34	2 00
Craven. Swift Creek,	Not represented.	—	—	—	—	—	—	—	—
Toisnot, Edgecomb.	JOHN R. THOMAS, Ephraim Daniel, *William White.	1	1	1	5	1	—	62	3 00
Town Creek, Edgecomb	THOMAS DUPREE, Moses Baker, Dempsey Jenkins.	—	1	1	3	—	2	96	3 00
Little Cotentnea, Greene.	*Benj. Tyson, *Sam'l Moore*, BENJ. BYNUM.	8	4	1	—	1	4	63	2 50

Union, Edgecomb.	*Daniel Land, *Jonathan Bailly, Stephen Robbins.	—	—	1	2	3	4	92	2	00
Chinquepin, Jones.	Jno. Koonce, Thos. Spight, Dan'l Stanly.	—	—	—	—	—	—	48	2	00
White Oak, Jones.	Josiah Smith, Daniel Yates.	—	—	1	—	—	—	12	1	50
Beaver Dam, Lenoir.	*Solomon Carey*, Henry Heath.	—	—	—	—	—	—	27	1	25
Sandy Bottom, Lenoir.	Jos. Tillman, Ezekiel Whaley, John Smith.	—	—	—	—	—	1	33	1	60
Hancock's, Pitt.	Willmiam P. Biddle, *Irwin Moye*, *Benjamin Nobles.	1	1	2	3	—	1	38	2	00
Red Banks, Pitt.	Not represented.	—	—	—	—	—	—	—	—	
Wayne. Black Creek,	Jacob Fulgham, * Arthur Barden, * Thomas Horne.	4	—	—	4	—	2	117	2	50
Wayne. Naughunty,	* Josiah Gardner, *Charles Croom, William Exum.	8	—	—	1	—	—	42	2	00
Wayne. Pleasant Plains,	*A. Keaton, Lewis Herring, J. Goodson.	—	2	—	—	—	1	18	1	00
Wayne. Friendship,	Theophilus Bess, Henry Lawser.	—	2	—	—	—	—	19	1	00
Otter's Creek, Edgecomb	Ichabod Tyson, J. R. Scarborough, Edward Williams.	2	—	—	2	—	1	23	2	00
South West, Lenoir.	Joseph West, Wm. H. Whitfield, * Jesse Jones.	—	—	—	—	—	2	22	—	
Slocombs Ceerk, Craven	John Whitehead, Dexter Gibson	—	—	—	—	—	—	18	1	50

On petition, after due examination, the last named Curch was received into union with us, as a constituent member of this Association.

On motion, the Brethren in the Ministry were invited to sit with us, and the corresponding letters asked for.

The Kehukee Association corresponded with us by letter; but we are sorry to say their messenger did not come.

Elder J. Newborn, from the Chowan Association, made known to us that his colleague had failed to attend, and that he had left the minutes intended for us on the way; we accepted this report, and he was gladly received among us.

Elder Purifay, from the Raleigh Association, presented a certificate of his appointment to this meeting, which was truly acceptable.

Brother Philpot, from the Kehukee Association, by invitation, seated himself with us.

Adjourned till 10 o'clock to-morrow.

Elder Weeks prayed.

SATURDAY, OCTOBER 20th.

The Members convened, and Brother Purifay performed the service of prayer.

Called over the list as entered on yesterday.

Elder Jacob Williams appeared from the Cape-Fear Association, and presenting us with a letter and their minutes, was cordially received amongst us.

On motion of Elder Koonce, the constitution and rules of decorum of our compact were read.

Brethren were appointed to write corresponding letters to our sister Associations, as follows: viz.

John R. Thomas to write to the Kehukee, and bear the same, in company with Benjamin Bynum. Solomon Carey to write to the Cape-Fear, and present the same, accompanied by Henry Heath and Samuel Simpson. William Exum, to write to the Virginia Portsmouth, and William P. Biddle and John R. Thomas to be the bearers. Dempsey Jenkins to write to the Raleigh, and Wm. P. Biddle and Irwin Moye, to convey the same.

Moses Baker to write to the Chowan, and Thomas Dupree and Dempsey Jenkins to deliver the same. And to each Association it is directed that the messengers convey a copy of our minutes for each Church.

It is *Resolved*, that our next Association be held at Town Creek, Edgecomb County, near Tarborough, at 11 o'clock on the Friday preceding the third Lord's day in October, A. D. 1822, continuing till the Monday after. Elder Meredith is requested to preach the introductory sermon, and in case of his failure, Wm. P. Biddle.

The writing of the next circular is committed to the charge of Wm. P. Biddle.

Elder George Norriss, from the Virginia, Portsmouth Association, appeared as their messenger, and presenting their minutes, was joyfully received.

Elders Norriss, Purifay and Newborn, were appointed to preach on the morrow, beginning at half past 10 o'clock.

Wm. P. Biddle, who was appointed to "transcribe all of our past minutes in a book for the use of the Association," reported, that he had collected and bound together all of the past minutes, in print, from the time of our constitution to the present: which was received as satisfactory.

The Committee to receive contributions, &c. reported as follows:

THE TREASURY, *Dr.*

To balance in the fund, - - - - - -	$31	77 1-2
To contributions this year, - - - - - -	38	50
	70	27 1-2

Cr. By this sum paid for printing last year's minutes, - - - -	$23	00	
Paid Clerk for services, - - -	6	00	
Paid Elder Dupree for going to the Virginia Portsmouth, and Kehukee Associations, - - - -	16	00	
Balance remaining, - - - -	25	27 1-2	
			70 27 1-2

MOSES BAKER,
[illegible] CLERK.

On motion, Elders Bynum, Dupree, Thomas, Newborn and Biddle, were appointed to draft answers to the first and second queries in our minutes of A. D. 1820, and report on Monday.

On motion, adjourned to 10 o'clock on Monday.

Prayer was offered by our Brother Norriss.

LORD'S DAY, OCTOBER 21st.

Elder Norriss introduced the services of the day, and preached from Isaiah chap. LIII, part of the 10th verse; "and the pleasure of the LORD shall prosper in his hand." Elder Purifay followed, from Genesis chap. VII, and part of the 1st verse—"And the LORD said unto Noah, come thou and all thy house into the ark." Elder Newborn concluded, from Isaiah, chap. IX, and 6th verse—"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

A large and polite congregation attended seriously to an able and earnest dispensation of the everlasting Gospel; and we trust and pray, that the happy effect may be long seen and enjoyed in the regions of the Beaver Dam.

MONDAY, OCTOBER 22nd.

Met agreeably to adjournment. Prayer by Elder Newborn. Elder Meredith appeared and took his seat.

Called for the Corresponding Letters which were directed to be written to the Associations. They were produced, read, received and committed to the hands of the messengers.

Brother Meredith, who had been appointed to write the Circular Letter, reported, that having been some time absent on a long tour, he had not prepared it—notwithstanding, he was requested still to perform that

service, and Brethren Simpson, Dupree and Biddle, were nominated to inspect it before publication.

The committee named on Saturday to draw answers to the queries then named, were called on to report: when, agreeably to previous arrangement among themselves, they not having the pleasure of being together, laid on the table different answers on each query, written by different members of the committee. After various readings and consultation, it was agreed to adopt the following answer:

Answer to the first query of last year.—We are asked in the query, "What shall we *do?*" and are reminded in the scripture, that it is the Lord that worketh in us to will and *to do:* which impresses us with the necessity of earnest and frequent prayer to God for assistance to *do* right. Declension and backsliding takes place at the heart, and begins by omission of secret prayer and self-examination; for, "restraining prayer, we cease to fight." And hence a train of evils as implied in the query. '*Pride*' is opposite to the christian spirit of humility, and humility implies a teachable, meek and quiet spirit. We may bring to mind what we were when in the "gall of bitterness," and how imperfect we now are, even in our best moments, and should therefore be humbled, and "watch and pray" against this evil. "*Covetousness*" is defined by Paul, when in its strongest influence, to be idolatry. Therefore, if any should be found guilty of it in this high degree, let him be excluded; for "ye cannot serve God and mammon." It is however sometimes seen in a less degree, inducing an over-reaching and speculative turn and habit, which brings after it debt, default, disappointment, which has become very fashionable. And a member in such a state very often has an excuse, or makes one, to neglect his duty, promising himself to do better bye and bye; his family takes the course he goes, his brethren and neighbours are more or less influenced by his example, and neglect their duty; and thus the members "forsake the assembling themselves together," and

coldness and declension ensues in the Church. Therefore, we urge that we should be content with such things as we have, and owe no man ought (but to love one another) by abstaining from contracts of debt. We should bear in mind in all our business, that it is our greatest business to serve God and get to heaven. "*Oppression,*" if rightly understood, brings to our notice a political and *moral* evil, with which we are all concerned. Now, it is one thing to know a disease, and another to cure it. If it be impossible to make a radical alteration, let us carry the maxim of "do unto all men as we would they should do unto us, into our conduct and practice; and "render unto our servants that which is equal." It is too often seen that pride induces covetousness, and covetousness produces debt, and increases oppression. But if the evil be remediable, we, not dictating to the higher powers, yet hold ourselves willing and ready to co-operate in the most elegible means of the friends to humanity. "*The want of discipline*" loosens the bonds of society, and throws it back into an individual and divided state, and makes an opening for the entrance of the enemy and disorder. Therefore, execute discipline more decisively on immoral members: and as the word discipline implies exercise, we should exercise ourselves more in the *duties* and *concerns* of the Church, that we may be expert, and acquit ourselves like men. In order to do more and do better, we should *converse* more together, that we may understand more of the science of church government. We should talk more freely about what is right and what is wrong, so as to have a complete and good understanding one with another, and "not be slothful in business, but fervent in spirit, serving the Lord." Rather than here to lay down any specific rules, we would recommend, first, that members should act with good intentions, and secondly, execute their duty with fervency and zeal.—And the plan is the New Testament, which we recommend to the Churches as the most excellent model. And we request the Churches to urge it upon their members

to read it through with a prayerful spirit, once in every three months, for the next year; and that the Churches enquire of each individual member, at every quarterly meeting, what progress they make. One word we drop about ministers. Let them measure themselves by this Book, and the members by the same rule measure their *duty* to one another, and to ministers, and practice accordingly.

BEWARE OF THE IMPOSTER.

From information on good authority lodged in the Association, it becomes our painful duty to advertise William A. Harriss, an imposter. He is a small, low man, of a dark complexion, travels on foot, passes slowly from one neighbourhood to another, professes to be entirely illiterate, and yet is very confident and professes to have authority for his preaching from the Raleigh Association, but in fact has long since been excluded from that connexion, and is a very immoral man, and an injury to the cause he professes to espouse. Let the Brethren, therefore, give him no encouragement. We pray the Lord to grant him repentance and reformation.

A letter from "The Board of Managers from the Baptist General Convention in the United States," was handed us by Brother Meredith He was requested to write an answer to the Board, in a spirit of brotherly affection.

The Clerk was instructed to have the usual number of minutes printed and distributed.

Read the proceedings of the present meeting.

On motion, agreed to adjourn. Prayer and thanksgiving was offered to the Lord, and the meeting rose.

SAMUEL SIMPSON, *Moderator.*
WM. P. BIDDLE, *Clerk.*

CIRCULAR.

The Elders and Delegates of the Neuse Baptist Association, convened at Beaver Dam, on the 19th, 20th, 21st and 22d days of October, 1821, to the Churches which they represent:—

Beloved Brethren,

It was suggested, at the last meeting of the Association, that the present circular should embrace the duties which christians owe their God and one another. The reflection of a moment is sufficient to make it plain, that a letter made to include the whole of the above matter, must be destitute of unity, and must necessarily be swelled to a bulk, which would consist neither with utility nor convenience. Convinced of the truth of this, we have taken the liberty, on the present occasion, to select a *single duty*, leaving the other materials to be made the subject of some future production. The duty referred to, is the *hearing of the preaching of the gospel.*— We have been induced to fix upon this, both because it is much neglected, and because it is not often, if at all, enforced.

The preaching of the gospel is the public proclamation of its truths. By this means the doctrines of the Bible are explained and enforced. The threats of God's indignation, and the promises of his compassion; the affecting realities of perdition, and the glories of heavenly repose, are all thus chiefly made known. And by the same means men are exhorted to believe and repent; to reform their lives, and to confide in the efficiency of a merciful Mediator, for the enjoyment of life and the blessings of salvation.

This great work has been committed to the charge of men who have been fitted for the purpose. Men, whose superior knowledge may enable them not only to understand the scriptures, but also to instruct those who may look to them for guidance in the way of salvation. Men, whose superior piety may give a weight to their precepts, and shed a lustre over the cause for which they plead. Men, whose meekness may fit them for bearing the reproaches of unbelief, and the irregularities of imperfect holiness. Men, whose fortitude may sustain them under the pressure of the most weighty trials, and whose perseverance may push them forward over the most uneven ways, and amidst the most retarding discouragements.

Now, the preaching of the gospel, by such means as these, is an institution, which carries the sanction of divine appointment. Under the Mosaic dispensation, when the beauties of the gospel were seen only through the veil, which, as yet, was not rent in twain, there were men who read and expounded to the people, the Law of God; who publicly made known to them the precepts of religion; and who uniformly enforced the strictest obedience.—When our glorious Redeemer carried on the work of his own public ministration, an important part of his business was, to preach his gospel to the astonished multitude. Previously to his death, he gave orders to his twelve disciples, to go with the messages of his mercy to the lost sheep of the house of Israel. And the last injunction which he laid upon his apostles, was, that they should carry the glad tidings of salvation throughout the world. "Go"—it is the memorable language of the Son of God, "go into all the world and preach the gospel to every creature." The apostles understood and felt the commission of their master. They spent their lives in the preaching of the glorious gospel, and the most of them sealed the testimony they had borne it with the last drops of their blood. Since that period to the present day, there have been men who have stood by the oracles of truth, who have officiated as faithful ministers of the

New Testament, and who have "declared the whole counsel of God, whether men would hear or whether they would forbear." An institution which bears so many marks of divine favour, which involves such important consequences, and which in the first place was so fairly confirmed by the great God, has certainly the highest claim upon our respect and our strictest observance.

Now the great point on which we insist is, that it is the duty of men to honour this appointment by a faithful attention to it, as one of the greatest blessings that has ever been offered to the world: as an institution with which is closely connected the best interests of society, as well as the dignity and future welfare of their own souls.

To prove that an observance of this kind is a duty incumbent on all, would be to shew that which is already seen, and to establish that which already stands unshaken. It remains for us, then, merely to enforce it by a few considerations, the weight of which is most easily felt.

Now, as it is clear that the great God has made it an indispensable duty, if not a solitary inducement besides could be adduced, this ought to be sufficient. Every man who has a correct idea of the divine character, and who has any regard for his arrangements, will ask no more. But especially every christian, whose "meat and whose drink it is to do the will of his father who is in heaven," ought with the utmost eagerness to observe it.

But in addition to this, the preaching of the gospel is the most ready and the most efficient method for obtaining that knowladge, which alone can give to the character of man its true dignity, and guard him against the snares that are laid for him. That knowledge, which can render the pathway of his duty plain before him, and which can put him forward towards the attainment of the great end for which he was made. That knowledge, for which the venerable Paul counted all things but as loss, and which stands inseparably connected with eternal rest.

Besides, this institution is made the greatest instrument of conversion. It was by the preaching of Peter on the

day of Pentecost, that thousands were induced "to look on him whom they had pierced," and earnestly enquire "what" they 'should do." It is true, other things are often made subservient to this end; but it is by the "preaching of the cross" that the feet of sinners are mostly taken out of the "horrible pit and miry clay, and fixed upon *the rock*," while a new joy is poured into their heart, "and a new song is put into their mouth."

It is, too, by the "preaching of Christ, and him crucified," that believers are to attain their growth in grace. "Grow in grace, and in the knowledge of your Lord and Saviour Jesus Christ," is an important precept of the New Testament. For this men are to go to their closets and their Bibles: but they are not to forget the sanctuary. It is there, they are to receive "line upon line, and precept upon precept." It is there, their hearts are to sustain repeated impressions of divine truth, and their consciences are to endure repeated awakenings to the discharge of their duties. And there, the seed which may have been sown, are to be watered, reared, and matured. It is in the sanctuary the disciple of Jesus may expect to see the stately steppings of his master, and feel the refreshings of the Holy Ghost. There, he is to be lifted above the world, and receive a swift impulse on his heavenly journey. There, the tears of his sorrows are to be dried, and there the clouds of his doubts dispersed. There, the marble of his heart is to be softened, and there the streams of his penitence opened. There, his love to the Saviour is to be warmed, and there his charity is to be enlarged. There, the obstacles of his path are to be removed, and the fabric of his faith strengthened. And there he is to be charmed with the beauties of religion, and carried away in the fullness of a Mediator's love. Now where is the man that can have the least regard for the cause of the blessed Jesus, and his own soul, who is capable of estimating the inducements which have been alledged, as well as many others which must necessarily present themselves to his mind, who is not ready to admit,

that it is not only an indispensable *duty*, but an invluable *privilege*. A privilege which ought to fire his heart with gratitude to God, and draw him away to it from the follies and vanities of the world. A privilege, the improvement of which may be connected with his truest welfare, the neglect and abuse of which will most certainly secure his ruin.

Now notwithstanding all this, we are aware this blessing is much undervalued; and this not only by the professed enemies of religion, but even by those who stand in the range of its admirers and votaries. It is true excuses are brought forward; but, they are for the most part, such as cannot stand the examination of a mere human eye, much less that *Day* when God will "lay judgment to the line, and justice to the plummet."

Perhaps the most plausible ground upon which an excuse is erected, is, *a want of opportunity*. It is said the number of our ministers is limited, and consequently divine service seldom occurs. This may be admitted as a passible apology when every reasonable exertion has been made to bring about a better state of things; but until that be really the case, it cannot have the least title to an apology. It is well known that every good minister comes from God, but it is as well known that it is as much the duty of a man to furnish himself with a house in which to worship, and a man to lead him forward in the ways of religion, as it is to supply himself with a shelter under which to repose, a force to cultivate his lands, or a phisician to heal his diseases. Indeed the duty is more binding. It becomes a man to think first of God, then of himself; first of his soul, then of his body. He should therefore first provide himself with the ministry of the word, and then look about for the comforts of life. Such was the spirit of good old David, when he said, "I will not give sleep to my eyes, nor slumber to my eyelids, until I find out a place for the Lord, an habitation for the mighty God of Jacob." From these remarks, it must be obvious to all, that the above excuse is of no amount whatever. If it be admit-

ted by the dull and sluggish spirit of human nature, it can never be admitted by that God who has conferred his favours upont he world, to be estimated, and not to be trampled under foot. Now it may be fairly questioned whether there be not men amongst us, who are resting their hopes of acquittal from blame in this affair, upon this flimsy basis, which may, for a season sustain them, but which will at last give way and leave them to all the despair of unalterable ruin. If these things be so, it may justly be feared there are those amongst us, who, merely because their avarice withholds from the ministry of the Son of God, that support which it needs and which it fairly claims, are neglecting their own souls and those of their families, while they are regailing themselves with the pleasures and unessential fineries of fashionable life

There are others who do not attend to the priviledge in question, notwithstanding its rareness, because it does not correspond with their carnal inclinations, or suit their secular enjoyments. They put away from them the immortal precept of the founder of our religion; "seek *first* the Kingdom of God and his righteousness," and turn their back upon his example. Under the influence of a belief *that they have not time*, founded on a palpable misconstruction of the language of the apostle Paul, "he that provideth not for his own household, is worse than an infidel," they tamely allow these opportunities to pass by them, to be recalled no more. But to undertake to prove that such a course is wicked and ruinous to their souls would only be to deaden the force of a truth which is already clear and powerful. We therefore commit all those who pursue such a course, to the hands of that God, who will not be mocked, and who "will turn the wicked into hell together with all the nations that *forget*" him.

There are those who wait on the Lord in his sanctuary, but who leave their families at home. If it be on the sabbath, to profane the day that God has blessed; and if on any other, to toil for the "bread that perishes."—This differs alike from the benevolent principles of the

gospel, the best feelings of human nature and the injunctions of the God of heaven. We are ready to entertain the strongest aversion for the man that deliberately leaves his family in the hands of an invading foe, to fall by the sword or perish in the flames. But we should exercise a much juster abhorrence for him, who enjoys the privileges of religion himself, and sluggishly or avariciously, denies them to his children and his servants, whom he thus virtually delivers up to the delusion of the Devil and the torments of hell. It has been said that the deepest part of the abodes of perdition has been reserved for wicked ministers, and it seems a reasonable conclusion that the next grade will be allotted those who thus considerately ruin the souls of their dependant families.

After having stated some reasons and facts calculated to awaken a general attention to the privilege in question, the next thing to which it becomes us to attend, is *the manner in which it should be done.*

It may be assumed as a general maxim that every important work demands a corresponding outfit. Now perhaps there is nothing in which a man can be called to engage, which has a more sacred claim upon him, for a *preparation*, than that which we now consider :—the entering into the sanctuary of the great God—the hearing the word of life—the meddling with those things which stand so closely connected with death, with judgment, and with eternity. Now nothing can be plainer than that previously to going up to the house of God, a man should shut out from his mind, all the cares and follies, and levities which belong to the world. He should fix "the meditations of his heart" on the great realities of God, of the Redeemer, and of salvation. He should look to heaven with an eye of supplication for the good influences of the Holy Spirit. He should feel that he is about to stand in a high sense before his God, who looks at the very thoughts of the heart, writes them in his book and brings them into judgment. And he should struggle to bring his whole soul into the attitude of devotion, and to give

himself altogether, up to the unutterable solemnities of the approaching occasion.

When he would enter the house of God and take his place before the sacred desk, it should be done without a wandering eye, without a moving lip, and without a wavering thought. His whole mind should be collected and settled down within itself. He should not observe that there is any present but the God whom he worships, and that any thing is going on but the great affair of salvation. And his feelings should be such as proceed from a realizing knowledge that the place in which he sits "is none other than the house of God, and the very gate of heaven."

When the messenger of Christ dispenses the word of truth, it becomes the hearer to observe not the *man* but the *sacred message* which he may be assisted to deliver. He should decide upon the accuracy of what is advanced, not by the feelings of his heart, nor by his own preconceived notions, but by the word of God, which is the infallible standard of truth. He ought to mark with the most watchful strictness all that may be brought forward, not for the sake of detecting a fine thought or an inaccurate expression; not for the sake of amusing his fancy or diverting his ear; but for the sake of profiting his soul and glorifying his God. And in order that he may derive that benefit which as a sinner, a dependant on God, he may need, he should devote all the powers of his soul to the transactions of the passing moment. He should lift his heart in prayer to heaven, and lay himself with the meekness of a child at the feet of the Redeemer. Now this account of things may seem singularly minute, and needlessly prolix, but all who understand the gospel must own its truth, and all who are acquainted with the present state of things must feel its applicableness.

Now to speak with circumspection, every one who has been in the habit of observing the manner in which the work in question, in this section of country is executed, must confess, that the beauty of order, the solemnity of worship, and the importance of salvation is too little re-

garded. So far from going to the closet and there endeavouring to obtain that devotional frame of mind which is so essential to a pleasant and profitable waiting on God, they are in the habit of proceeding to the place of worship, directly from the field of labour, the circle of their amusement, or the chamber of their sluggishness, with their minds dissipated with the levities, or loaded with cares of common life.

After having assembled at the place of appointment, previously to entering the sanctuary, so far from spending the few intervening minutes in devout meditation or in the social exchange of religious feeling or holy thought, this period is, for the most part, devoted to the most worldly purposes Having brought the anxieties of the world with them, they still lie heavy on the heart. "Out of the abundance of the heart the mouth speaketh."—And here it is that the conversation, which on these occasions, ought to be consecrated to Religion, is vainly prostituted to the world. Here it is the house of God becomes the common centre of neighbourhood news. And hither, it is confidently believed, many resort, as they would to a market, for the purpose of obtaining the prices current, and other information that concerns their earthly interest, while the glory of God, the ministration of the gospel, and the salvation of souls, are viewed as matters of secondary consideration.

When taking their positions in the temple of God, previously to the opening of service, instead of observing that decorum, that respectful silence, and that solemn awe, which becomes the place "where his honour dwelleth," here are frequently exchanged the common civilities of the day. Here are administered the salutations of ordinary friendship; and to add that which might seem incredible, here is communicated and received that worldly, that contemptible, information which relates to the trivial events of life.

And there too, while the tidings of the gospel are published in their ears, instead of listening with eagerness,

of receiving the word of life, and yielding an implicit belief in the doctrine of the Bible, there are they, who waste their invaluable moments, in scrutinizing the *mere man* that is made the vehicle of truth. His manner, his general appearance, and even the *shape* or *colour* of his apparel, are often made the subject of serious consideration, and are either deliberately applauded, or gravely condemned.

And again, instead of observing the declarations that are made, trying them by the gospel of Christ, and thus making their value or disvalue, their acceptance or rejection depend upon their accordance or discordance, with this great touchstone of truth; the word of God is too often left out of view, while the validity of the discourse is rested on the mere opinion which may have been formed of the man that promulged it. If the speaker be approved, his message is declared to be warm from the skies. If he be disapproved, his discourse must undergo the same sentence of rejection and condemnation with himself.

And when the season of service comes to a close, it is generally concluded as a period of unpleasantness and trial; while all are eager to welcome back again the cares which had been but partially excluded, and return to the gaieties and pursuits of the world, which had been for a season so reluctantly laid aside.

Now it is not those only who make no pretensions to the power of religion, who thus disturb the order, and deform the beauty of the Lord's house; but those also, who profess to entertain the warmest friendship for the gospel, and the truest love for its author. The members of the visible Church may be seen mixing with the company of unbelievers, apparently their equal in conformity to the world, and their companions in folly. There is, very often, no mark, by which to distinguish them from the common multitude, except the profession which they may have made. A course of procedure like this is highly censurable in the children of this world. They offend their maker. They put away from them the mercies of

their Saviour. And for all this they shall be brought into judgment. But there is a much weightier penalty resting on the head of those professors, who thus deliberately trample in the dust the highest favours of a Saviour's love, who spread reproach over the best of causes, and who, by their example, become the means of inducing others to slight and reject the doctrines of the gospel.

Are we, then, to be surprised that the rising generation feel no great interest in the cause of truth, turn their backs upon the God of their fathers, and rush forward in pursuit of the good things of this world; and in some instances put on habits of irreligion, intemperance, and immorality; when their predecessors set them examples of disrespect for the gospel? Should we so much blame the children for forsaking the true God, when they behold their parents bowing to Baal, or paying their homage at the feet of mammon? Is the traveller to be censured for mistaking his way, when the mark that gives him guidance points him along an uncertain path? Can the sons of unbelief be expected to honor the religion of the Bible, while they gaze at its professed advocates treading it in the dust? Can men of the world be expected to preserve the order and solemnity which the house of God demands, when the members of the visible Church are first to destroy them?

Much profound deliberation has already been used on the cause of the present declined state of religion among our Churches; and many formal conclusions have been gravely adopted relative to its removal. But may not a large share of that distress of which there is so great a complaint, be justly attributed to the sluggish and indifferent manner in which professers discharge the duty of which we are now treating. Can we expect grace to grow strong in our hearts, while we put an unwilling hand to our duties, and while we enter with backwardness upon the improvement of our privileges? Can we expect Zion to rise from the dust, while her very citizens are loading her with the trash of this world? Can we expect

to hear the general shout of religious joy and christian triumph, while so few attend our "solemn feasts?" Can we reasonably hope to see the gospel make its conquests, when we, by our dullness, impede its march? Can we expect GOD to pour down upon us the showers of his favour, when we refuse to put ourselves in a posture to receive them? Can we expect the Redeemer to lift us from the ground, while we refuse to help ourselves, and are even unwilling to rise? In a word, can we justly entertain a single hope to see the work of reformation carried on amongst us, while we discover such a decided disregard for the "ministry of the word?" No! such a hope would be presumption! It is when we conscienciously discharge *all* our *duties*, with a firm reliance upon Jesus Christ, that we may *hope* that "he will come and bless us."

Now it is high time this state of things were changed! The glory seems to have departed from Jerusalem! The hearts of the people are cold and hard! The operations of grace are but partial. The fruits of the Spirit are scant! The ministers of the sanctuary are few! The gospel is rarely dispensed! Divine service is indifferently attended! The word of GOD is but slightly regarded. Our families are uninstructed in the doctrines of Christ, and unimpressed with the principles of religion! Ungodliness boldly shews its unseemliness. Unbelief lifts its presumptuous voice. The emissaries of Satan are active and persevering. The God of this world smiles at the general success of his schemes, and ridicules the lame movements, and the degraded prostration of the daughters of Zion.

Ye advocates of the cause of the blessed Redeemer, listen to the voice of affectionate admonition, and brotherly entreaty. Look at the existing state of things, and be affected! Put away from you those slavish pursuits, exclude from your hearts, those worldly concerns which so much obstruct the movements of your devotions. Feel the sacred obligations by which you are bound, and that

responsibility which weighs you down. Let the importance and the glory of the cause which you have espoused stir you up! Let the goodness of that Redeemer who bled for transgressers melt you into tenderness! Let the unhappy state of the Church, the exposure of your friends and neighbours, and the threatening ruin of your servants and children, your brothers and sisters, flood your eyes with the truest sorrow! And, to add that which is still more moving—let the voice of duty and of God make you seriously consider. Let the judgments which God pours out upon those who slight him—let the curse which is declared to rest upon those who "are neither *hot* nor *cold*" make you "*suitably afraid.*" Let the recollection of that immense debt which is perpetually accumulating, and which you can never cancel, lay you low in humility. And let the clouded aspect of that day on which you shall be judged, fill you with the most solemn dread. Repair to the deserted temples of God. Lead thither your families and friends. Help forward the laborious servants of Christ by your purses and your prayers. Sit with solemn hearts and hopeful expectations "under the droppings of the sanctuary." Yield your consciences to the impressions of divine truth, and treasure up in your hearts the immortal precepts of the religion of Christ. Rule yourselves by the maxims of the Bible. Dedicate your bodies and your spirits to the God that claims both. Confide your salvation to the Redeemer of the world, and look forward beyond the perishable shadows of sublunary things, "to that inheritance which is incorruptible, undefiled, and that fadeth not away."

SAMUEL SIMPSON, *Moderator.*
WM. P. BIDDLE, *Clerk.*

17

Core Creek

Minutes

Sand OF THE Simpson

NEUSE BAPTIST ASSOCIATION,

HELD AT

TOWN CREEK MEETING HOUSE,

IN

Edgecomb County, North-Carolina,

ON THE

18*th*, 19*th*, 20*th and* 21*st days of October*,

1822.

NEWBERN:

PRINTED BY PASTEUR & WATSON.

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1823.

MINUTES

OF THE

NEUSE BAPTIST ASSOCIATION.

FRIDAY, OCTORER 18th.

Assembled at 11 o'clock, for public worship; when Wm. P. Biddle, according to appointment, preached the introductory discourse, from Ephesians, chap. iv, 1st 2d and 3d verses. "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

"With all lowliness and meekness, with long-suffering, forbearing one another in love;

"Endeavouring to keep the unity of the spirit in the bond of peace."

The representatives of the Churches convened, and after offering prayer to the Head of the Church, proceeded to choose brother James Southerland Moderator, Wm. P. Biddle Clerk, Wm. Exum Assistant Clerk, and John Joiner & John Scarborough, committee to receive contributions and settle with the Treasurer.

On motion, the letters from the Churches were called for and read, and their contents entered as follows:

NOTE—Ministers' names in SMALL CAPITALS—licensed Preachers in *italic*. An * denotes absence.

CHURCHES AND COUNTIES.	DELEGATES.	Baptised.	Received by letter.	Dismissed by letter.	Excluded.	Restored.	Died.	Total Number.	Contributions.
Blount's Creek, Beaufort.	Not represented.								
Hadnot's Creek, Carteret.	Wm. Garner.						1	17	1 50
Newport, Carteret.	Abner Quinn.	1					1	33	1 50
North River, Carteret.	Letter.			4			4	72	2 00
Core Creek, Craven.	*Samuel Simpson, John Grady.		2					18	1 00
Goose Creek, Craven,	Not represented.								
Newbern, Craven.	Not represented.								
Swift Creek, Craven.	*David Whitford*				1	1	1	39	1 00
Toisnot, Edgecomb.	JOHN R. THOMAS, *Ephraim Daniel Willie Roundtree.		1	1	2		1	58	3 00
Town Creek, Edgecomb.	THOMAS DUPREE, Henry Williamson, James Southerland.	2		2	2		3	89	3 00
Little Cotentnea, Greene.	BENJAMIN BYNUM, SAMUEL MOORE, John Joiner.	7					3	67	2 50
Union, Edgecomb.	Littleberry Land, Stephen Robbins, James Draughan.		1	1	1		2	89	2 00
Chinquipin, Jones.	Letter.	3			1		2	48	2 00
White Oak, Jones.	*Daniel Smith, Stephen Williams.	1						13	1 50
Beaver Dam, Lenoir.	Not represented.								
Sandy Bottom, Lenoir.	*Windall Davis, *M. Pickell, *Joseph Tilghman.	1					1	34	1 00
Hancock's, Pitt.	WILLIAM P. BIDDLE, *Irwin Moye*, John Cannon.	1					1	38	2 00
Red Banks, Pitt	John Edwards, David Sutton.	5					1	32	1 00
Black Creek, Wayne.	Jacob Fulgham, Arthur Barden, Hardy Horne,	2		2	1		1	111	3 00
Naughunty, Wayne.	*Josiah Gardner, William Exum, Charles Jordan.	2	1				5	41	2 00
Pleasant Plains, Wayne.	Joshua Goodson, Lewis Herring, A. Keaton.	1			1			18	1 00
Friendship, Wayne.	Theophilus Bess, George Herring.	1						21	1 00
Otter's Creek, Edgecomb.	*James Scarborough, John Scarborough, *Raleigh Resons.*				2		1	20	2 00
South West, Lenoir.	*Daniel Simmons, Jesse Jones.	2					1	21	2 00
Slocomb's Creek, Craven.	John Whitehead.		3				1	20	2 00

Invited the brethren in the ministry and the messengers from the sister Associations to take seats with us.

And, Elders Aaron Spiva, Wm. J. Newborn and Miles Welch, from the Chowan, as correspondents, laid before us a letter, with their minutes, and they were cordially received.

Elder Jacob Williams and brother S. Williams presented us with the minutes and a letter from the Cape Fear, and they were truly acceptable.

Elder W. H. Pittman and brother Willis Bowers, from the Virginia Portsmouth, laid before us their minutes, and they were gratefully received.

Elders Amariah Biggs, Joshua Laurence and Luke Ward, from the Kehukee, handed in the corresponding letter, and were joyfully accepted.

Adjourned to half after nine o'clock to-morrow.

Prayer by Elder Newborn.

SATURDAY, 19th OCTOBER.

Prayer by Elder Williams.

Appointed Elders Thomas, Ward and Biggs to preach to-day at the stage.

Called over and corrected the enrolment.

On motion, agreed to make the arrangements for correspondence; when, brethren in the following order were designated to write and bear the letters, viz:—brother Exum to write to the Chowan, and brethren Dupree and Biddle to be the bearers; brother Dupree to write to the Cape Fear, and Elders S. Carey and H. Heath to bear the same; brother Joiner to write to the Portsmouth, and Elder Thomas and brother Joiner to be the messengers; brother Bynum to write to the Kehukee, and Elders Dupree and Bynum to be the messengers; brother George Herring to write to the Raleigh, and brethren Moye and Exum to be the bearers. And it was also agreed, that a copy of our minutes for each Church and Clerk in the Associations should be conveyed by the messengers.

Proceeded to read the constitution and rules of decorum of this Association.

Agreed, that the next Association be held at White Oak Meeting House, in Jones county, commencing at 11

o'clock on the Friday preceding the third Lord's day in October A. D. 1823; and that Elder Thomas preach the introductory sermon, and in case of his failure, Elder Dupree.

Wm. P. Biddle reported that he had made progress towards a circular letter; and on motion, Elders Spiva, Newborn and Dupree were requested to examine the same, and report on Monday.

Agreed to call for queries, if any.

Query 1*st*. Is it right for members of the Baptist Church to go to hear preachers when they know they have been excluded from our faith and order for holding false principles or preaching false doctrines—yea or nay?

James Draughan.

Query 2*d*. Is it right to keep a member in fellowship in the Baptist Church, that hath joined the Masonic Society, and does and will continue to frequent their Lodges? or what advice would the Association give in such a case?

Samuel Moore.

Query 3*d*. Is it righteous for *Christians* to oppose the spread of christianity? *Wm. P. Biddle.*

Agreed to enter on the consideration of the queries.

Query 1st was answered "Nay."

Query 2d, received much consideration, and for the want of time was laid over till Monday.

On motion, selected Elders Spiva, Biggs and Laurence to preach on the Lord's day.

Adjourned to half after nine o'clock on Monday.

Prayer by Elder Spiva.

LORD'S DAY, 20th OCTOBER.

Elder Spiva introduced the services of the day, from II Corinthians, v chap. 20th verse. "Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God."

Elder Biggs continued worship, and preached from Genesis, XLIX chap. 22d verse. "Joseph is a fruitful bough, *even* a fruitful bough by a well, *whose* branches run over the wall."

Elder Laurence concluded, from Galatians, II chap. 20th verse. "I am crucified with Christ: nevertheless, I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."

A very large congregation attended, and the word of salvation was dispensed with zeal and faithfulness, and we trust a blessing will ensue.

MONDAY MORNING.

Prayer by Elder Welch.

The committee to receive contributions, &c. made the following report:

Balance in the Treasury last year, - - -		$25 27½
Contributions this year, - - - - - -		38 00
		63 27½
Paid for printing the minutes last year,	25 00	
Paid the Clerk for his services, - -	8 00	
Balance in the fund, - - -	30 27½	
		$63 27½

JOHN JOINER,
JOHN SCARBOROUGH.

The committee to examine the circular letter, made report, that they had viewed the proposed circular, which was a short essay in a number of the "Latter day Luminary," and recommended it as worthy a place in our minutes. It was accordingly read and received, to be printed as the circular.

The several brethren nominated to write to the sister Associations, produced the letters, which were read and received, and committed to the bearers.

Agreed to resume the consideration of query the 2d; when brother Williamson, and Elders Dupree, Laurence and Biggs, were chosen by ballot to draft an answer.—After retiring for some time, the committee produced and read the following as an answer to query 2d.

"We, as an Association, do not profess to know any thing about free masonry, and therefore would not presume to justify nor condemn the principles thereof: nevertheless, it is our opinion, that our brethren, and the minis-

try in particular, would do well to so highly appreciate the importance of maintaining christian union and brotherly love, as to forbear being initiated into said Society, and if already initiated, to discontinue visiting their Lodges. For however innocent their conduct may be in their own estimation, it is now evident that they cannot persist in it without wounding the tender feelings of their brethren, and endangering the peace and harmony of the Churches. And the Association would further advise the Churches to exercise every degree of moderation and christian forbearance towards those that have been already initiated into the Masonic Fraternity, and use their utmost endeavours to dissuade them from every thing that would wound the precious feelings of the brethren. And we earnestly entreat all our brethren most affectionately to keep the unity of the spirit in the bond of peace, and to give no offence to Jew nor Gentile, neither the Church of God."

This report was adopted as the answer to the 2d query.

The 3d query which was received, because of the lateness of the hour, was withdrawn by the querist.

Having understood that the Ana Baptist Conference did, at their last sitting, nominate and appoint a committee of five of their members to confer with a committee expected to be appointed by our Association, in order to conciliate the two Societies; we proceeded to nominate and appoint our brethren Henry Williamson, Samuel Simpson, Thomas Dupree, Benjamin Bynum and Wm. P. Biddle, and in case either of them should fail, John Joiner, to be a committee, to meet and confer with the above named committee, at Losing Swamp Meeting House, on the Friday before the 2d Lord's day in April next, and to report the progress of their deliberations to our next Association.

Elder Thomas was appointed to write the next circular letter, on a subject of his own choice.

The clerk was instructed to have the minutes printed as usual. Adjourned to time and place of next meeting.

Prayer was offered.

JAMES SOUTHERLAND, *Moderator.*
WM. P. BIDDLE, *Clerk.*

CIRCULAR.

BELOVED BRETHREN,

As it is customary to address you in a circular attached to our minutes, we take the liberty to invite your attention to a short essay on 'MANGLING THE BIBLE,' taken from the "Latter day Luminary."

The extremes of the subject appear to be—The first aberration from an implicit faith: And the greatest extent of Unitarian infidelity. I shall only remark on the former. An implicit faith receives the Bible with the simplicity of a little child. It reads and believes, guided by one unerring rule—"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction, in righteousness." (2 Tim. iii. 16.) These properties are necessary to constitute the Bible what it is—A standard which all denominations acknowledge; and to which reason itself cheerfully bows. It is *above* reason. A perfect rule of life. An unerring guide to prayer. The revealed will of God.

Its practical uses are seen in the progress of Christian experience thus:—The child of grace supplicates a supply of spiritual and temporal wants, humbly closing—*If it be consistent with thy will.* The Lord replies—Does he mean consistent with my *secret* or *revealed* will?—With the former he has no business: and as to the latter let him go and see. He returns and finds there promises, either general or special, suited to all his wants. He selects such as are appropriate; and if any doubts arise, instead of suborning the word to his own understanding, he seeks *instruction*, by comparing Scripture with Scripture: and finds, (Rom. iv.)—"These things were written

for us, also, if we believe on Him that raised up Jesus our Lord from the dead." Also, (Psalm cii. 18.) "This shall be written for the generation to come; and the people which shall be created shall praise the Lord." Now he receives faith in Christ and comes boldly to a throne of grace. He takes the promise—"If ye shall ask any thing in my name I will do it;" persuaded, notwithstanding its latitude, that as the spirit accompanies the word; so it cannot lead him into a lie. But there must be a perfect confidence—no mixture. "That which is born of the flesh, is flesh, and that which is born of the Spirit, is Spirit." If he does not find the following words fulfilled—"He that believeth on me, the works that I do shall he do also; and greater works than these"—he does not refer them to the sovereign disposal of reason, but to the sovereignty of God, who giveth liberally and upbraideth not, firmly persuaded, that whenever it shall be necessary for him to do these things, the Lord will give him an adequate faith, even should it equal the measure of the Apostles. Where is the abrogation of these promises? Until I find it, I shall believe precisely what the Saviour says, (Luke xiv. 17, 18.)

The first aberration from this faith is to allot certain portions of the Bible exclusively to particular periods, ages and individuals. More especially assigning the richest truths of the New Testament *to the age of miracles*. This popular error appears conspicuous, if we consider for a moment, that, if we receive the Bible as a standard of faith and practice, then we admit that it is *above* reason. If it be a perfect rule of life; an unerring guide to prayer; then it cannot be contrary to reason. If it be the revealed will of God; it is impossible that it should be subordinate to or below reason. It follows, that to mangle it, either by allotments, distortions of a part for the whole, or expounding in any other way than according to its own directions, is completely subversive of the whole order of influence, which a divine revelation ought to have, to give it solid utility. A practice which loudly bespeaks ignorance of its truths and of their spiritual influence. The result of such a course would be, a

destruction of the common centre around which *believers* of all denominations consistently revolve. The elevation of reason—a standard various as the characters of men. And to make charity a common sanctuary for vanity, hypocrisy, infidelity. These remarks are not made because we fear, such a result. No, in the plenitude of his vanity, man might as well attempt to pluck the sun from the firmament, untie the solar system, and send its planets in confusion through the regions of space. But to show the inconsistency, the deleterious tendency, of deviation from a plain rule, equally dictated by Scripture, reason, and experience—*Receive the whole Bible, and seek the gift of the Spirit to guide our application.*

Were I at liberty to enlarge I would arrange under this article, neglect of reading the Bible *extensively*, both by ministers and people, a cause of false and contradictory deductions. An abuse of insulated passages. The preference given by the clergy to commentators, rather than to the word with prayer. The dangers to be apprehended from the constant use of commentaries in families; because a multitude of words prevent concise truths from striking deep and making a lasting impression on the mind. The actual rejection of such parts as do not suit our creed, or personal views. And artfully smoothing over those which alarm our consciences. But I will trouble you with only one other remark; it is an effect of that cold, lukewarm piety, which ever marks those rational dividers, subdividers, and subtractors, who, by a misapplied wisdom, actually fritter away the Bible to almost nothing. I mean an abuse of charity among fellow-professors. Because it is said, "Judge not, that ye be not judged," (Matt. vii.) therefore they refuse to "judge righteous judgment." (John. vii. 24.) Hence a reproach increases upon the Church, because of unworthy members and an inefficient discipline. The Bible is not deficient in instruction concerning this duty in all its various forms. To illustrate, let me refer you to 2 Cor. x. 12, 13. It shows, also, the necessity of receiving the whole Bible, and being well acquainted with its contents. "For we dare not make ourselves of the number, or compare our-

selves with some that commend themselves, but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise. But we will not boast of things, without our measure; but according to the measure of the rule, which God hath distributed to us: a measure to reach even unto you." To me the meaning of these words seems to be, that, taking our measure *from the word*, we will compare others to our measure, *by the word*, and thus speak of the weak, the strong, the lukewarm, slumbering, cold, nominal professor and hypocrite.

Sam Simpson

Minutes

OF THE

NEUSE BAPTIST ASSOCIATION,

HELD AT

WHITE OAK MEETING HOUSE,

JONES COUNTY, NORTH-CAROLINA,

ON THE

17th, 18th and 19th days of October,

A. D. 1823.

FRIDAY, 17th OCTOBER.

ASSEMBLED at 11 o'clock, for public worship, and Elder Thomas Dupree, agreeably to appointment, preached the introductory discourse, from I. Epistle of John, II chapter, 22d verse. "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son."

The Association convened, and after prayer by Elder Crumpler, proceeded to choose Elder Jabez Weeks Moderator, Wm. P. Biddle Clerk, A. Keaton Assistant Clerk, and George Herring and John Jones as a committee to receive contributions, &c.

On motion, the letters from the Churches were called for and read, and their contents entered as follows:

CHURCHES AND COUNTIES.	DELEGATES.	Baptised.	Received by letter.	Dismissed by letter.	Excluded.	Restored.	Died.	Total Number.	Contributions.
Blount's Creek, Beaufort.	Not represented								
Hadnot's Creek, Carteret.	William Garner. - - - - - - -							17	1 50
Newport, Carteret.	Thomas Morton, Abner Quinn. - -	3			1		2	34	1 50
North River, Carteret.	George Gillican, *Watson Laurence.	2				2	1	75	1 65
Core Creek, Craven,	Not represented.								
Goose Creek, Craven.	*William Trait, John Brinson.						1	33	2 50
Newbern, Craven.	*Elijah Clark, William Hancock, John Wilson. - - - - - - - - - -						2	29	2 00
Swift Creek, Craven.	*David Whitford, Edward Searles.						1	38	1 00
Toisnot, Edgecomb.	*JOHN R. THOMAS, *Jesse Barnes, Ephraim Daniel. - - - - - - -							55	2 50
Town Creek, Edgecomb.	THOMAS DUPREE, *Moses Baker, Ja's. Barron. - - - - - - - - -	1	1		2		2	87	3 00
Little Cotentnea, Greene,	*Joseph Thigpen, *John Joyner, *BENJAMIN BYNUM. - - - - - -	10		14	3	1	1	61	2 00
Union, Edgecomb.	*Stephen Robbins, Littleberry Land, Matthew Whitehead. - - -				2		3	84	2 00
Chinquipin, Jones,	JOHN KOONCE, *Thomas Spight, Lawson Mallard. - - - - - - -						1	47	2 00
White Oak, Jones.	Daniel Smith, *Stephen Williams. -	1						14	1 50
Beaver Dam, Lenoir.	SOLOMON CAREY, *Aretas Jones. - -	3	1					27	1 00
Sandy Bottom, Lenoir.	Windall Davis, *Cader Smith, *Michael Pickell. - - - - - - -		2					36	1 00
Hancock's, Pitt.	WM. P. BIDDLE, one of the Delegates, attended, but the letter miscarried.	4						42	
Red Banks, Pitt.	*IRWIN MOYE, William Cherry. - -	5	2	2	1			36	1 50
Black Creek, Wayne.	*Arthur Barden, *Jacob Barnes, James Barnes. - - - - - - - -	2			1	1	2	110	1 80
Naughunty, Wayne.	*Josiah Gardner, * Charles Croom, * William Exum. - - - - - -	3	1	1		2	1	45	2 00
Pleasant Plains, Wayne.	*Lewis Herring, Alfred Ellis, Alexander Keaton. - - - - - - -					1		19	1 00
Friendship, Wayne	George Herring, * Theophilus Bess.			2	4			14	1 00
Otter's Creek, Edgecomb.	Ichabod Tyson, John Moore, *Edward Williams - - - - - - - -	6		1				25	2 00
South West, Lenoir.	William H. Whitfield, * Joseph West, Shadrach Loftin. - - - - - -			2				19	2 00
Slocomb's Creek, Craven.	Not represented.								
Tyson's, Pitt.	SAMUEL MOORE, * Shirwood Tyson, John Jones. - - - - - - -							14	1 50

NOTE—Ministers' names in SMALL CAPITALS—licensed Preachers in *italic*.—An * denotes absence.

Invited the brethren in the ministry and the messsengers from the sister Associations to take seats with us.

Elder Crumpler, from the Chowan Association, laid before us their letter and twenty-five copies of their minutes, which were cordially received.

Two copies of the minutes of the Raleigh Association were received.

A copy of the Proceedings of the Convention of the Baptists, held in the city of Washington in May last, was presented to us through the Clerk; it was cordially received, and committed to the hand of Elder Dupree for immediate perusal, with a request that he report to-morrow if he shall think any part of the same requires our special notice.

A packet of the minutes of the "North-Carolina Baptist Society for Foreign and Domestic Missions," was laid before the meeting by the Clerk, which was well received, and distributed among the Churches.

On motion, agreed to take up the subject of correspondence with the Associations; when the following brethren were appointed to write: George Herring to the Chowan, Solomon Cary to the Cape-Fear, William Cherry to the Kehukee, A. Keaton to the Portsmouth, and James Barron to the Raleigh.

The following were nominated as messengers, viz: Elders Bynum and Thomas, and brother Joiner, to the Chowan, and also to the Virginia Portsmouth; Elder Carey and brother Keaton to the Cape-Fear; Elders Dupree and Biddle, and brother Land to the Kehukee; and Elders Dupree and Biddle to the Raleigh.

The committee appointed at our last meeting to meet and confer with a committee of the Ana-Baptists, with regard to a union of the Societies, reported, that they had fulfilled their appointment, made some progress, and appointed to meet again next Friday, at Roundtree's Meeting-House in Pitt County. The report was accepted, and the committee continued.

The circular letter, written by Elder Thomas, was asked for, read and received.

Adjourned to 10 o'clock to-morrow. Prayer by brother Biddle.

SATURDAY, OCTOBER 18th.

The Association met pursuant to adjournment. Prayer by Elder Crumpler.

Called over and corrected the enrolment.

On motion, the committees nominated to write to the corresponding Associations made report, which was acceptable, and the letters were delivered to the messengers; and they are to receive for, and convey to the Associations, a copy of our minutes for each Church, and the Clerk in the Association.

Elder Jeremiah Mastin, from the Kehukee Association, appeared and handed us their letter, their minutes for the years of 1821 and 1822 we had received; he was cordially received.

Elder Dupree, to whom was committed the proceedings of the Convention to peruse, reported, and recommended a certain part to be read, which was accordingly done.

Elder John Gornto presented a letter from the Cape-Fear, and was affectionately received.

The next Association was appointed to be held at the Southwest Meeting House, near Kinston, in Lenoir County, on the Friday before the third Lord's day in October, A. D. 1824. Elder Thomas was appointed to preach the introductory sermon, and in case of his failure, Elder Bynum. Brother Alexander Keaton was nominated to write the next circular letter on the subject of covetousness.

The committee to receive contributions and settle with the Treasurer, made the following report:

Balance in the Treasury last year, - -		$ 30 27½
Contributions this year, - - - -		37 95
		68 22½
Paid for printing the minutes last year,	$ 18 00	
Paid Elder Dupree for services rendered,	8 00	
Paid Elder Carey for do.	7 00	
		33 00
Balance, - - - - -		$ 35 22½

Elders Mastin, Crumpler and Biddle were appointed to preach on the Lord's day, beginning at 10 o'clock.

The Clerk was instructed to have five hundred copies of these minutes printed, and distributed as usual.—Those for the Churches left at the office of Messrs. Pasteur and Watson, and those for the Associations transmitted to the messengers.

Agreed to adjourn to the time and place appointed.

Prayer by Elder Gornto.

LORD'S DAY, OCTOBER 19th.

The ministers appointed to the stage met a considerable congregation, and preached in the following order: Elder Crumpler introduced worship, and preached from Romans, chap. I. verse 16. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

Elder Biddle followed, from I. Epistle of Peter, chap. I. 4th and 5th verses. "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

"Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."

Elder Mastin concluded, from Ephesians, chap. III. verse 8th. "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

We hope and pray that a divine blessing may follow.

Circular.

VERY DEAR BRETHREN,

UNDER the auspices of a benign Providence, we have met on our anniversary meeting once more. The wheels of time have performed another annual revolution, while we have continued to be the happy participants of the goodness of Jehovah, who has liberally filled our bosoms with his heavenly bounties; and we hope that we have likewise been made to share of the special blessings of his divine grace. His great goodness to usward calls for deep humility of soul, and hearts overflowing with gratitude for such beneficence. We have met for the purpose of uniting our efforts, in order to further the kingdom of the Redeemer in the world: we ardently hope that each one may act with an eye single to the glory of our Redeemer. We shall now endeavour to lay before you a few particulars relative to the subject of Missions.

Various have been the surmises of people respecting the utility of Missions; but our minds should not be in suspense any longer, for it is proven beyond contradiction, by incontestible evidence, that it is the work of Jehovah. It is written with a sun beam, so that he that runs may read. It is no wonder that the cause meets with opposition from the world, and even christians may hesitate in the midst of fears; but when we take into view the effulgent beams of divine light which have been so conspicuously diffused, we are obliged to attribute the cause to divine agency in the work. Dear brethren, what do we mean when our lips say thy kingdom come, thy will be done. Let us think seriously of the matter, and endeavour to imitate him who went about doing good. Look to India, and see the great change which has taken place there since Missionaries were first sent to that land of darkness; view the hundreds of idolators who have been brought to the knowledge of the true God; hear the tongue of the dumb singing for joy; see christian churches rising in regular succession on the ruins of idolatry; see more than fifty native preachers now proclaiming the name of Jesus to their idolatrous brethren; look to Burmah, the sink of superstition; see a christian church raised in that benighted land, and one or two of the natives about to engage in the cause of Jesus, whom they have found precious to their immortal souls; look to the islands of the sea, and behold a nation born (as it were in a day); look to Africa, and on the savage tribes of North America; see the rapid strides that civilization is making, and the cause of the Redeemer gradually progressing; and will you not say, the kingdoms of this world are becoming the kingdom of our God and of his Christ. Can you look on all these things with indifference, while they are written as in capitals of

gold before your eyes? Jehovah forbid it—your own conscience must forbid it. These great revolutions have been chiefly accomplished through the instrumentality of Missionaries, the contributions of the friends of the distressed, and the blessings of Jehovah on their labours. Will any christian yet say that he stands in doubt of this being the work of the Lord? Would God bless the efforts of men after this manner, if the work was not his own? Does he act inconsistent with himself—or is his kingdom divided against itself? It has been affirmed that the Indians could not be civilized; but well known facts prove the assertion to be unfounded. No one should indulge sceptical notions respecting the Missionary cause, while we have such ample testimony before our eyes in its favour. Read Isaiah, 60th chapter. Christianity teaches that God is love; it teaches generosity and benevolence; it teaches the redemption of all tongues, kindred nations and people; a redemption generous in its principle and its effects, marked with fixed sentiments of divine munificence. No man possessed with the least degree of feeling or compassion for the human race, can deny the utility of the gospel; and whosoever considers that the major part of the world is enveloped in the grossest darkness, bound with the chains of savage barbarity, and immersed in the awful chaos of brutal ignorance, must, if he be not destitute of every principle of religion and humanity, concur with the design, and applaud the principles of those who are engaged in so benevolent a work. Who is there, that has any concern for the souls of men, and love for the truth of religion, but what must rejoice at the formation, numbers and success of those institutions, which have the everlasting welfare of men for their object? Our hearts overflow with joy when we consider the happy and extensive effects which are taking place. The untutored mind is receiving the peaceful principles of religion and virtue; the savage barbarians are receiving copious blessings, and feeling the beneficial effects of civilization; the ignorant idolator is directed to offer up his prayer and praise to the true God, and seek salvation by Jesus Christ; the habitations of cruelty are becoming the abodes of peace and security; while ignorance and superstition are giving way to the celestial blessing of intelligence, hope and joy. We would now call on you, brethren, to look around on the many places in our own state, which are *almost* or *altogether* destitute of a preached gospel; and hear the cry of some of our brethren, who live in those dark corners, come and preach to us, come over and help us; can you hear their cries, and not feel for them? we hope not; we will refer you to the Baptist Missionary Society of Massachusetts, as worthy of your imitation. See the happy consequences resulting from the labours of that Society, which employs no less than twelve Missionaries in the course of a year, to travel in such destitute places. The God of Missions has blessed their

attempts in a wonderful manner. Destitute churches have been supplied with the word of life, and built up in their most holy faith; new ones organized, and a harvest of precious souls gathered in. Dear brethren, we are fully persuaded that much good might be done in a similar way among us. Think of these things; and may the Lord direct you by his Holy Spirit.

We now call your attention to the many great and precious promises which are made to those who are engaged in the good work of benevolence. Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over. With what measure ye mete, it shall be measured to you: and unto you that hear shall more be given. He which soweth bountifully, shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. He that hath a bountiful eye shall be blessed. He that watereth shall be watered also himself. He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will he pay him again. See Proverbs, 11th chapter, 25th verse, 19 c.17 v.—22 c. 9 v.—Mark, 4 c. 24 v.—Luke, 6 c. 38 v.—and 2d Corinthians, 9 c. 6 & 7 verses. From the above infallible testimonies, can any one believe that that which is cast into the treasury of the Lord is lost? No, surely, unless he is blinded by avarice, or sceptical in his ideas.—Awake, dear brethren, to truth; arise from sleep, and put off sloth; join in the good work of the Lord, and show the benevolence of your hearts by your liberal contributions. View the thousands that are daily dropping into eternity, without hearing the name of Jesus. Suppose for a moment yourselves in like circumstances; would not your hearts overflow with gratitude to some kind friend who would administer to your necessity? Would you not pray for their names to be handed down to the latest posterity, and enrolled in the book of life? We beseech you, by the worth of immortal souls, one of which is worth more than all the kingdoms of the earth, for ten thousand ages; we beseech you by the mercies of God; and by the death of Him who bled on the cross, to come over to the help of the Lord against the mighty.

We now submit this very imperfect address to your consideration; and may the God of Missions inspire your hearts with love, and make your hands ready to do his will; and may we so realize these things with every truth of divine revelation, that when the last trumpet shall sound, and we be called to render our accounts to the Judge of all the earth, that we may hear the consoling plaudits, well done, thou good and faithful servant, enter thou into the joys of thy Lord: for thou hast been faithful in a few things, I will make thee ruler over many.

Brethren, pray for us, and be assured that we remain yours, in the bonds of the gospel of Jesus Christ, our Lord. Amen.

Minutes

OF THE

NEUSE BAPTIST ASSOCIATION;

HELD AT

SOUTH-WEST MEETING HOUSE,

LENOIR COUNTY, NORTH-CAROLINA,

October the 15th, 16th and 17th days,

A. D. 1824.

FRIDAY, THE 15th OCTOBER.

According to appointment, Elder John R. Thomas delivered the introductory sermon, from the 1st Epistle of John, IV chap. 1st verse. "*Beloved, believe not every spirit, but try the spirits, whether they are of God; because many false prophets are gone out into the world.*"

The delegates from the Churches assembled, and after making prayer to our gracious Lord, proceeded to choose Elder Thomas Dupree Moderator, brother A. Keaton Clerk, and brethren R. Allen and James Barron, to receive the contributions, settle with the Treasurer, &c.

On motion, the letters of the Churches were called for, introduced and read; and the contents entered, as follows:

CHURCHES AND COUNTIES.	DELEGATES.	Received by letter.	Dismissed by letter.	Excluded.	Restored.	Died.	Present number.	Contributions.
								$ C.
Blount's Creek, Beaufort.	Thomas Robertson, Levi Stilly, Britain Edwards.	6	2		1	1	37	3 00
Hadnot's Creek, Carteret.	Rigdon Pitts, JABEZ WEEKS.	1		1			17	1 50
North River, Carteret.	Letter.	1				2	78	1 00
Newport, Carteret	Abner Quinn, David Garner.	1					33	1 50
Core Creek, Craven.	Benjamin White, *James Turnage, *Samuel Simpson.						1	1 50
Goose Creek, Craven.	*John Brinson, John Miller.			1			26	2 00
Newbern, Craven.	JOSEPH A. WARNE, James Riggs.	1					41	2 00
Swift Creek, Craven.	*David Whitford*, Edward Searles.		1			1		1 00
Tois not, Edgecomb.	JOHN R. THOMAS, Ephraim Daniel, William Simms.	2						2 50
Town Creek, Edgecomb.	THOMAS DUPREE, James Barron, *Moses Baker.				1			2 50
Little Cotentnea, Greene.	BENJAMIN BYNUM, Richard Allen, *John Joyner.	1	1	1				2 00
Union, Edgecomb.	Littleberry Land, Daniel Land, *Matthew Whitehead.			8			12	2 00
Chinquepin, Jones.	JOHN KOONCE, Daniel Stanley.						17	2 00
White Oak, Jones	Daniel Yates, Josiah Smith.				1		11	1 50
Beaver Dams, Lenoir.	HENRY HEATH, Aretus Jones, Thomas Quinn.		1				11	1 50
Sandy Bottom, Lenoir.	Tilghman Pickell, Ezekiel Whaley.	1				1	34	1 30
Hancock's M. H Pitt.	*WM. P. BIDDLE, John Cannon, James Wilson.	2		1		1	37	2 00
Red Banks, Pitt.	IRWIN MOYE, *Noah Tyson*, Silas Tyson.	1			1	2	37	2 00
Black Creek, Wayne.	Arthur Barden, James Barnes.	2		1	2		11	2 00
Naughunty, Wayne.	*Haywood Ham*, Josiah Garner, William Exum.		1	2	1		44	2 00
Pleasant Plains, Wayne.	Lewis Herring, Alfred Ellis, A. Keaton.						19	1 00
Friendship, Wayne.	Major Stanley, *George Herring.	2			1	1	14	1 00
Otter's Creek, Edgecomb.	Ichabod Tyson, *John R Scarborough, John Moore.		1	1			25	2 00
South West, Lenoir.	Joseph West, Jesse Jones, William H Whitfield	1	1			1	23	2 10
Slocomb's Creek Craven.	John Whitehead, Thomas Rowe, David B. Gibson.		1				22	3 00
Tyson's, Pitt.	SAMUEL MOORE, *Sherwood Tyson, Willoughby Jones.	2					15	1 50

NOTE—Minister's names are in SMALL CAPITALS—licensed Preachers in *italic*. An * denotes absence.

On an invitation given to corresponding and ministering brethren, the following came forward, viz:

Elders Hyman, Ward, Beattie and Lanear, from the Kehukee Association, presented their minutes for the years 1820 and 1823; and were cordially received.

Elders Newborn, Jordan and Laurence, from tho Chowan Association, were also affectionately received.

Elders Daniel and Adams, from the Raleigh Association, with their minutes, were likewise received with much satisfaction.

A letter from the Cape-Fear Association was presented, and cordially accepted.

The circular letter was called for, read and received.

It was agreed, that our next Association be held at Black Creek, Wayne County, on the Friday preceding the third Lord's day in October, 1825; and that Elder Warne preach the introductory sermon, and in case of failure, Elder Biddle.

Elder Warne is requested to write the next circular letter, on a subject of his own choice.

Brethren nominated to write to the corresponding Associations, were; Irwin Moye to the Chowan; John R. Thomas to the Kehukee; Wm. H. Whitfield to the Cape-Fear; Joseph A. Warne to the Virginia Portsmouth; and Benjamin Bynum to the Raleigh.

Adjourned to 9 o'clock to-morrow. Prayer by Elder Warne.

SATURDAY, 16th OCTOBER, 9 o'clock A. M.

Prayer by the Moderator.

Read the constitution and decorum of this Association.

The committees to prepare corresponding letters, produced them, and they were received.

Elders Dupree and Thomas were appointed to visit the Raleigh and Kehukee Associations; and Elders Bynum and Moye, and brother Lewis Herring to visit the Cape-Fear.*

* It is usual for us to appoint correspondents to the Portsmouth and Chowan Associations; but I do not find it so on the minutes in MS.——Ed.

The committee to receive contributions, adjust the Treasury, &c. reported as follows:

Balance in the Treasury last year, - - -		$ 35 22
Contributions of this year, - - - - -		47 40
		82 62½
Paid for printing the minutes, -	$ 15 00	
Paid Elder Dupree for attending two Associations as correspondent,	10 00	
Paid brother Biddle for preparing the minutes two years, &c. &c.	16 00	
	41 00	
Balance remaining in the Treasury,	41 62½	
		$ 82 62½

Agreed to take a collection on the Lord's day, for Missionary purposes.*

Elders Daniel, Hyman, Jordan and Newborn, were chosen to preach on the Lord's day: worship to commence at 10 o'clock.

Resolved, that the Association, for the future, commence their meeting on Friday, and conclude it on Saturday.

Agreed, that 500 copies of these minutes be printed; and that brother Biddle conduct the business, as usual.

On motion, the meeting agreed to rise.

Adjourned by prayer of Elder Bynum.

LORD'S DAY.

A numerous congregation attended, and Elder Newborn led on the services of the day, and preached from Matt. xvi chap. 26th verse. "*And, as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.*"

Elder Daniel followed, from Ezekiel, I chap. 21st ver. "*When those went,* these *went; and when those stood,*

* The collection amounted to $ 31 36.

these *stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the the living creature was in the wheels.*

Brother Warne concluded, from Psalm LXXXVI. and 5th verse. "*For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.*"

We trust and hope from appearances, that a divine blessing will ensue: which may the Lord grant, for Christ's sake. Amen.

THOMAS DUPREE, *Moderator.*
ALEX'R. KEATON, *Clerk.*

Circular.

The Neuse Baptist Association, in coalition and union, send their christian token of love, united affection and esteem, to the several Churches whom they have the delegated privilege and honour to represent.

Holy Beloved Brethren,

As another annual revolution has terminated, and a new one is ushered in, admitting the pleasing exercise of emotion and prospect of anticipating its progression and favourable auspicious result, affording fresh opportunities for worthy, pious, laudable exertions; and as something beneficially instructive and consolatory, with propriety is and may be expected to eminate and proceed from us, being under the denomination and character of a religious, united, compact body, and in conformity to our usual, prevalent custom, with pleasure being fervently desirous to endeavour to act our intended assigned part, we avail ourselves of the present favourable crisis, of addressing you in a general circular way; and as the custom and mode of circular epistolary writings and communications are well founded, and sufficiently established and authenticated, so as to need no comment, nor studied encomiums in vindication thereof, supporting its sacred origin, and proving its moral and religious utility and advantages obviously and uniformly resulting therefrom; and as no subject whatever, either civil, moral or religious, individually can be finally completed, exhausted and explored, as the mind is ever on the alert, and new light and additional expansion and enlargement of the active, inquisitive powers of the mind, will evidently be afforded and inculcated, being progressive intelligencies, as we advance and progress:—to say otherwise, would be to favour, to urge, and to argue, unlimited perfection, which would be fallacious in the extreme, and highly inconsistant with abortive, theological, dependent creatures; hence the various, numerous, complicated parts of the whole compact is mutually, necessarily and irrevocably dependent, separate and distinct; independence, therefore, is not

concordantly and plausably admitted, and as it is not likely, and highly improbable, favouring an impossibility, that all should peruse and be conversant with the same authors, and all have the same identical preachers; and as there are a diversity of, and innumerable gifts, all harmoniously united, and anxiously tending to edification, and the erection, promotion and completion of the glorious, spiritual fabric; and as we all have and do possess our peculiarities, and are partially inclined, favouring and esteeming some in preference to others, for their favourite, peculiar traits, and others for their superior natural and acquired talents, and their indefatigable, unwearied, pious exertions, laudable efforts, and obviously conformable, holy, exemplary lives, all proceeding and issuing by imperceptible gradations, from the same inexhaustable fountain, individually and collectively profiting thereby: for there are none so little, none so diminutive and contracted, but what are and may be of service to the whole—"nay much more those members of the body, which seem to be more feeble, are necessary," and will inevitably and assuredly answer their designated, intended, destinated purposes, being under the invisible influence and guidance of Omnipotency, hence presume, and are encouraged and laudably prompted to make repetition again of addressing you in our feeble, though plausable effort, contributing and casting our diminutive mite into the sacred depository: hence we feel ardently anxious (with sense of diffidence) to endeavor to fulfil and to answer some of the numerous, valuable, expected purposes and designs, for which our collection and assemblage annually, in a collective, united body, was first instituted, and wisely and judiciously promoted. It is indubitably certain, and an incontrovertable fact, that cannot be palliated, denied or frustrated, (its basis being impregnable, and fraught with every real good) that while we conscienciously adhere to, and have particular reference & allusion to, and respect for, the Sacred Volume, as a standard, a guide and criterion—proper, substantial, solid, useful materials in the greatest profusion and abundance, for composition and pious, laudable discussion, tending to the promotion, edification and improvement of society, in their various vicissitudes and complicated, necessary difficulties, contributing to the information, to the admonishing, encouraging and comforting the inquisitive, ardent friends of Zion, and to the confutation, disproof, conviction, dismay and confusion of the adverse, contentious, erroneous and implacable party, will by no means be wanting, and is in no instance whatever deficient, as it is a complete model of perfection, affording an ample, inexhaustable fund and source of never failing, never ending materials to effect sufficiently, and to answer in all and in every case whatever, that can or may be introduced or rendered, in opposition for the judicious, pious, well informed

bodies to erect from and to fabricate thereon, who esteem the inestimable, holy privilege and prerogative, feeling and knowing it to be a necessary, an urgent, and often too a devolving duty, at certain proper, convenient seasons, to represent, to exhibit and to hold forth Virtue, and its lovely, attractive, alluring, ineffable charms, to general, public view; and to the detection and exposition of prevalent Vice, and its concomitant, growing, inevitable, ruinous and deplorable evils, in all its various, odious, detestable, nefarious forms, espousing, advocating, and laudably and zelously defending the greatest, the best, sublimest, most ineffable cause, that can possibly in any wise occupy and employ the studious, pious, ingenuous, well cultivated mind, who may be urged and prompted, by imperious sense and ardent conviction of duty, and pious, laudable, magnanimous impressions, to stand forth in vindication and support of sacred, evangelical, everlasting truth; and to the detection and exposition of prevalent, destructive, ruinous, baneful error, and injurious, fallacious reasoning!!

These few imperfect, introductory adducents being suggested, hence, with all submission and deference, and every real sentiment of affection and peculiar regard, and as "open rebuke is better than secret love;" for "faithful are the wounds of a friend; but the kisses of an enemy are deceitful."

O! brethren in the sacred, endearing ties of gospel affection and sympathy, bear with and permit us, for a momentary space, to arrest your pious, well informed, constituted minds, calling your serious, minute attention, to the harbouring, to the encouraging, to the countenancing, and to the commission and perpetration of that sacred, particular, cautionary, that odious, detestable, that wicked, abominable sin, COVETOUSNESS; which is a visible, a notable, deformed, satanical monster of iniquity, and notorious, destructive, mischievous bane of society, under a visor and mask, and frequently disguised with and under various, fictitious, insidious forms and representations, and artfully anxious to hide its hideous deformation, palliating and justifying its erroneous, fallacious pretences, more effectually to hide its depraved, filthy features, and to be acquitted and exonerated from the odious, nefarious charge and imputation of the detestable, hateful crime, eminating and proceeding from Pride, its first great origin, source and mover, originally discovered and displayed making its formidable, impious, gigantic appearance in the Court of Heaven; from whence, with all its accursed, numerous, direful, ruinous train, was completely and effectually debased and exposed and hurled from its lofty, towering, aspiring summit, and confined to a separate, distinct, destinated, eternal, miserable abode; from thence, by the infusion, the suggestions and artful insinuations of the infernal, subtle, Arch Fiend, found an easy, beguiled entrance into Paradise,

(the exquisite, happy representive) contaminating and depraving the ineffable, happy, envied pair; which finally terminated and resulted in open, disgraceful, direful revolt from that approved, pious rectitude of conduct, that they were evidently and eminently placed, and from that exquisite, blissful, exalted, happified state, in which they were first introduced and created. It is a demonstrative fact, proven from observation and direful experience (and the sacred depository abundantly coincides therein) that the commission of the odious crime introduced and now under consideration, not only proceeds from Pride, but frequently too from its proximate, near associate, Unbelief; often creating imaginary dread, and horrible, suspicious fear, and dark, gloomy presages, and distressing forebodings of penury and want, distrusting and despairing of the goodness, the provident, benign care of that universal, beneficent, kind Parent. 'Tis equally as plain, not requiring the superior, refined talents of a renowned, learned, pious Paul, in the mystery of divinity, to prove, that unrestrained, uncontrouled Vice and Impiety, is equally increment, progressive and profluent, in its destructive and baneful operations of attainment, as Virtue and Piety, its adverse, extreme opposite: both are anxiously and ardently revolving and turning on its particular axis, centering to its desirous, attractive, alluring point of superlative summit of perfection, and no less anxious to arrive at and to be equally near its origin and source; with this material, obvious difference, however: the one is encouraged and promoted, having the sanction and approbation of its great, Omnipotent original; while its odious opposite, with its impotent, restricted efforts, is confined and limited, necessarily acting in subordination to and is under, the immediate controul of that omnipotent, that all-wise, gracious, good God. The infectious, contagious seeds of Sin and Depravity, emenated and proceeded from its obvious, luculent fountain; and from the disobedience and default of the august representive and constituent, his certain, numerous posterity, although then in embryo, partook of, and in the result inevitably were plunged in the general, the dreadful catastrophe of the poisonous, the virulent contagion and influence of Sin.

" Such seeds of sin (that bitter root)
In every heart art found;
Nor can they bear diviner fruit,
Till grace refine the ground."

The general, concise acceptation of the definition and import of the word Covetousness, being a derivative compound from covet, its origin, is admitted to be and is without altercation, i. e. to covet, is to desire inordinately, to desire beyond due bounds, to desire earnestly. Its compound implies avarice, eagerness of gain, inordinately desirous, inordinately eager of money, avaricious;

which sense and explication is coincident with, meeting the approbation of, the best, accurate, noted, modern, critical expositors. Our present endeavour and exertion, however, will be to conform to the sacred test, never failing, to the best and only criterion, exhibiting and presenting to your susceptable, pious, anxious view, the theological, scriptural sense and meaning of Covetousness, in some few of its obvious, prevalent, ingenious operations and influences, and direful, injurious, God-dishonouring and heart-wounding inferences, and the certain and inevitable punishment that ensues; after which, will close the curtain, hiding its odious, deformed features, changing and reversing the disagreeable, obnoxious scene, presenting to your still inquiring view, the laudability and propriety of coveting comportable with the sacred admonition & wo, to covet earnestly the best gifts. O! the pleasing, angelical transition! its delightful operations and salutary, humane effects, shining with its sparkling, brilliant lustre, beaming with effulgence, to the shame and confusion of its odious, detested opposite, and that its votaries are more than amply compensated for their liberal, cheerful donations, and ardent encouragements, and frequent anxieties, and laudable exertions in its favour, and for their visible, fervent suppression of its opposite, contra influences, in all its various presentations, and fallacious, alluring efforts.

The true, peculiar, Catholic Church, in all series and intervals of all ages, in a greater or less degree, has fallen from her first, ardent, infusive love; and her effulgence and desirable lustre has been darkened and sullied by and with innumerable evils; but in spite of all, and in defiance of every malignant opposition of the ardent, sanguine expectations, and fervent and malicious exertions of her powerful, mighty opponents, has arisen from her lethargy and apathy, to the great, expected consolation of her profound adherents and votaries, and to the total confusion, and unexpected amazement of the astonished, inquisitive world!! These alternate inversions and reciprocal changes, will ever subsist, till she arrives and emerges forth from this, her imperfect, depraved, exiled state, to her desired, intended bliss, where no annoyance or obstruction can or dare approach!! 'Tis a pleasing, animating reflection, indeed, being always at hand, a ready expedient, however enveloped in trouble and wo, and perplexing anxiety and maze, always (when in exercise) affording sweet consolation and encouragement, and confident, permanent, brightening assurance of never failing hope, in all and in every case & emergency whatever, that can or may accrue, and assail us, however apparently contradictory and seemingly to the reverse, that all things, no exception is or can be rendered in opposition, eventually work together, and finally in the result terminate, for real, beneficial good to them that love God—to them, and such only.

"High in the heav'ns, eternal God
Thy goodness in full glory shines,
Thy truth shall break through ev'ry cloud,
That veils and darkens thy des gns."

Agreeably to the suggestion, we have briefly to remark on the sin agitated. And O! that we could, (so as not to transgress too far the contracted limits of a circular) convey our meaning comportable with the sacred criterion, that the desired effect might be attained, and that the solemn and impartial inquiry, individually and collectively be made, am I the man, in any instance whatever, here designated and held forth?—and if conscience should testify to the truth, and say, thou art the character here delineated; and a reformation, and detestation and abhorrence of the sin be happily effected, our effort and trouble will be amply compensated, and our object desirably obtained. We presume to say, that which constitutes the sin of Covetousness, is an inordinate desire of earthly things, or of what belongs to our neighbour, 'tis immaterial in what it does or may consist. The covetous desire and wish, is secretly and imperceptibly lodged in the heart, coveting and desiring that which is not our own, which causes uneasiness, and visible, felt depression of spirit, and when favourable opportunities occur, will break forth and discover itself in various criminal acts. It is a vice originating and proceeding from the heart, creating hungerings and thirstings inordinately and improperly, after the riches, the pleasures and honours of this world. "Covetousness is a vice that waxes strong in old age, when other vices are weakened. It can never be satisfied. It renders men the abhorrence of God; cruel, oppressive and thievish towards neighbours; and it betrays the covetous wretch in sins and miseries unnumbered." Psal. X. 3. Mic. II. 2. Deut. XVI. 19. Job XX. 15—17. Prov. I. 19. I Tim. VI. 10th verse. The sin of Covetousness often engrossing the greater part of our thoughts, so that little or no time or inclination for any thing that is really or substantially good, can be appropriated, often discovering itself, and breaking forth into visible, notorious, vicious acts, displaying the corruptness and depravity of the heart, in colours truly odious and despicable; the perpetrator often and assuredly feeling the doleful, certain effects of shame and remorse on the occasion, being a perfect complication of, and in close connection with, every crime; i. e. envy, malice, extortion, ingratitude, theft, perjury, &c. &c. He is erroneously covetous of his time, so that he cannot find opportunity for devotional acts, either at home or abroad; his seat at stated public places of worship, is frequently and intentionally evacuated: Covetousness pleads and urges the propriety of such necessitous conduct, and that if they were to act otherwise, they would lose the pleasing prospect, the attainment of this and that

desirous good thing. How frequently trifling is their evasion and excuse!! When called on to aid and contribute, either to the worthy, destitute preachers, for their arduous, necessitous labours; to beneficent, humane acts; or to the promotion of pious, laudable institutions, how frequently does unfounded, illiberal, low, contracted and shameful objections arise; and with what pains and industry are they progated to retard and to injure its furtherance, so that nothing can be done or forwarded, owing to this indwelling monster within. If he should be induced to relieve and to bestow, only but note and consider the actuation and the principle; 'tis a vain, a trifling and indifferent spirit, that too often influences meanly to avoid and to escape singularity: and O! how reluctantly given, how sparingly is their donations!! On the other hand, there is evidently an extreme, equally detestable and obnoxious, in giving profusely, beyond ability, and more than is necessarily convenient; coveting vain applause, and merely to be seen of men. Covetousness will plead the propriety and laudableness of being saving and near in our manner and way of living, and fallaciously introduce economy and the Word, artfully perverting them to our use, in justification of close, miserly, niggardly conduct, though ever so mean and degrading!! The odious Monster may be seen in coveting the supposed, imaginary happiness of others; repining and murmuring at their envied lot, and coveting every thing that attracts our view, or that is presented to our thoughts; though the prospect of obtaining it may be far distant, and altogether unattainable, and out of reach; nevertheless, the crime is not diminished thereby, for the want of ability to obtain it, as the corrupt principle and desire remains; but should the object be attained, what pains, what low artifices and intrigues are frequently contrived and made use of, to attain and to accomplish the desired object, by false and erroneous exclamations of its badness, its indifference, &c. When the wish and desire is gratified and obtained, what secret exultation, what boasting, there often is, either secretly or publicly, in their ill gotten, illusive acquisition of gain!!! rejoicing and secretly exulting in and for, their superior gifted talents and abilities, in outdoing their unguarded, innocent neighbour and fellow-creature!! The same may have property he would wish dispose of; he makes use of every stratagem in connection with low cunning, to induce his neighbour, his friend, or the stranger, to believe that the article, the thing or property, is better than it really is, or than he knows it to be, erroneously extoling it beyond known, due bounds, in order more effectually to obtain and acquire, more than its known, real value. When the object is obtained, and the wish gratified, a different note is discoverable and heard, by way of exultation, exclaiming ungenerously and erroneously against the property thus disposed

of crying out naught, naught, good for nohting, to the great and manifest injury of the party. How often is it seen & discoverable, that we covet and desire inordinately and improperly, the natural, the acquired talents of others, so as to cause a visible, a vicious and implacable uneasines and depression on our own part, instead of rejoicing and exulting at the gifts, the qualifications and desirable usefulness of others; and at unguarded intervals carry our envy so far, as to hurt and wound the tender feelings of those that we esteem and love, to our apparent, visible confusion, and certain shame and disgrace!!! Again, the operation and effects is plain to be seen and felt, in coveting and desiring inordinately, great applause, vast attention and singular respect for supposed superior acquirements, which will certainly and eventually end in disappointment, and terminate in mortification; for "he that exalteth himself shall be abased." It is further discoverable and to be seen in the couduct of preachers, in their reluctance in leaving home to make proclamation of good news, merely to enjoy domestic ease, and more effectually to gain and to accumulate, unnecessary, superfluous property, to the partial, and often to the total neglect of their ministerial gifts and qualifications!! Their coveting, their longing after and desiring the pre-eminence, their visible efforts, anxiety and ardent wish to be esteemed and considered, and often too at the expense of others' reputation and talents, the greatest among the sacred, renowned heralds of salvation; their obvious, their frequently partial selection and choice of particular, known sections and neighbourhoods, that they may have fair, pleasing opportunities to display their idolized talents to advantage, and for their better accommodation and good fare, and for profuse, liberal contribntions, by which means the poor and destitute is often and shamefully neglected. Others, again, will totally leave or neglect their beloved flock and enjoined care, for the sake and for the prospect of filthy lucre, or when a lure is held forth, or a rich benefice is certain to be obtained. How does such conduct in unison comport with the peculiar servants of the most High? and may they not be interrogated as the eminent Apostle was by our blessed Saviour, "Simon, son of Jonas, lovest thou me more than these" monopolizing, worldly riches and emoluments? and can they, with the same propriety and safety, make the same grand, momentous appeal, Lord, thou knowest all things, thou knowest that I love thee—the injunction follows, feed my sheep. These are, indeed, a comparative few of the numerous ways that the odious sin of Covetousness is displayed and perpetuated, originating from the heart, bursting forth into obvious, notorious, vicious, violent acts, the punishment and effects of which is certain and inevitable, which would be superfluous and laborious to remark particularly on, or to introduce and make a catalogue

of, hoping what has been said, though contractedly and imperfectly represented, will suffice; as a word to the wise and well informed, we presume, is sufficient.

"O may I with myself agree,
And never covet what I see;
Content me with a humble shade,
My passions tam'd, my wishes laid;
For while our wishes widely roll,
We banish quiet from the soul:
'Tis thus the busy beat the air,
And misers gather wealth and care."

Agreeably to the second and dissimilar suggestion, the scene is to be changed & reversed, concisely hinting on, justifying, the laudability and propriety of coveting comportable and in connection with, the sacred injunction to covet earnestly the best gifts. To be brief and explicit, the Christian, when properly exercised, covets unfeignedly, sincerely and ardently, all the necessary, the amiable virtues and qualifications, that constitutes the real, pious Christian; fervently desiring the promotion of the honour & glory of God, and the universal good of man; he is emphatically enjoined on, and lovingly admonished to covet them earnestly—i. e. vehemently; because 'tis his interest, evidently, and delight so to do, more effectually to encourage, to warm, to animate and confirm, in times of desertion and gloominess, that he may be induced & enabled, fully & clearly to produce sufficient & ample evidences to confront & silence, the Arch Adversary, and his active, restless emissaries, that he may not be confounded, and totally sink into a torpid, relentless state of despondency, in the certain, afflicting, trying times of desertion, and horrible, dreadful darkness—who laments his obvious, discoverable deficiency in the desirable, coveted gifts, and laudably & piously regrets his want of ability to promote & to effect, evangelical & moral good—his lamentations, & holy, fervent regrettings, proceeds from a divine principle, & implantation of the love of God; possessing the pious, laudable principle, the ardent, fervent breathings after Righteousness, it is sufficiently calculated to inspire & afford hope & consolation, being a holy, evangelical production, wrought in the heart by Omnipotence, and can never be totally obliterated; this alone singular, confident consideration, ought and will inevitably support & buoy up in the dark, dreary visitations & interferences, and laudable, pious holy regrettings—For

"If nothing more than purpose in thy power,
Thy purpose firm, is equal to the deed.

Who does the best his circumstance allows,
Does well, acts nobly, Angels could no more.
Our outward acts, indeed, admit restraint,
'Tis not in things o'er thought to domineer;
Guard well thy thoughts,
Our thoughts are heard in Heaven."

O! Brethren, let us unitedly endeavour "to guard against every sin; especially the sin that doth so easily beset us"—and O! that our laudable endeavours & exertions to promote & to effect so desirable an end, may be happily realized & confirmed; and that uniform happiness may ever attend you through this afflicting, turbulent world of woes.

Adieu, dear Brethren,
Yours, in the best of ties.

THOMAS DUPREE, *Moderator.*
ALEX'R. KEATON, *Clerk.*

Minutes

OF THE

NEUSE BAPTIST ASSOCIATION;

CONVENED AT

BLACK CREEK MEETING-HOUSE,

IN

WAYNE COUNTY, NORTH-CAROLINA,

ON THE

14th, 15th, and 16th days of October,

1825.

FRIDAY, OCTOBER 14th.

The brethren appointed to preach the introductory sermon, failed to attend in time, by reason of the rain, and Elder Hyman performed that service, from II Tim. IV chap. 2d verse. "Preach the word."

The delegates from the Churches convened, and after prayer to the Head of the Church, chose, Elder Thomas Dupree Moderator, William P. Biddle Clerk, A. Keaton Assistant Clerk, and James Barron and J. R. Scarborough to receive the contributions, settle with the Treasurer, &c.

The Letters were presented and read, and their contents entered as follows:

CHURCHES AND COUNTIES.	DELEGATES.	Baptised.	Received by letter.	Dismissed by letter	Excluded	Restored.	Died	Present Number.	Contributions.
Blount's Creek, Beaufort.	*Thomas Robinson, John Ross.	8			1			46	2 00
Hadnot's Creek, Carteret.	William Garner.						3	14	1 50
North River, Carteret.	Not represented.								
Newport, Carteret.	Samuel Garner.						1	31	2 00
Core Creek, Craven.	*Stephen Hawkins, *Samuel Simpson.	3		3	1			16	1 00
Goose Creek, Craven.	Not represented.								
Newbern, Craven.	Not represented.								
Swift Creek, Craven.	Not represented.								
Toisnot, Edgecomb.	JOHN R. THOMAS, Ephraim Daniel, Willie Rountree.	3						60	2 50
Town Creek, Edgecomb.	THOMAS DUPREE, James Barron, Jessee C. Knight.	3		2			1	86	2 50
Little Cotentnea, Greene.	BENJAMIN BYNUM, Joseph Thigpin, John Joiner.	5			1		1	67	2 00
Union, Edgecomb.	Littleberry Land, Matthew Whitehead, Austin Whitehead.					1	3	79	2 00
Chinquepin, Jones.	Not represented.								
White Oak, Jones.	JOSIAH SMITH, Stephen Williams.	1						14	1 50
Beaver Dam's, Lenoir.	SOLOMON CAREY, Aretas Jones, William Moody	2						33	1 25
Sandy Bottom, Lenoir.	Windall Davis, Joseph Tilghman, *Kedar Smith.			1		1		34	1 00
Hancock's, Pitt.	*William P. Biddle*, James Wilson, John Ringgold.	12			1		1	59	2 00
Red Banks, Pitt	William Cherry, *James Griffin, IRWIN MOYE.	8		3				53	2 00
Black Creek, Wayne.	Arthur Barden, Jacob Fulgham.			2	2		2	75	2 00
Naughunty, Wayne.	Haywood Ham, Joseph Gardner, * William Exum.	1	1	1			2	46	2 00
Pleasant Plains, Wayne.	Lewis Herring, A. Keaton, *Alfred Ellis.							19	1 00
Friendship, Wayne.	*Henry Sasser Major Stanly, *George Herring.		2				1	19	1 00
Otter's Creek, Edgecomb.	*RAWLEY REASONS, John R. Scarborough, John Moore.							25	2 00
South West, Lenoir	Not represented.								
Slocomb's Creek, Craven.	Not represented.								
Tyson's, Pitt.	SAMUEL MOORE, Warren Wallace, *Sherwood Tyson.	2						15	1 50

NOTE.—Minister's names are in SMALL CAPITALS—An * denotes absence

On motion, corresponding and visiting brethren were invited to seats with us: whereupon, Elder John Purifoy from the Raleigh Association declared his appointment to this; Elder William Hyman from the Kehukee presented a letter; Elder Allen Morriss from the Cape-Fear laid before us a certificate with minutes, and brethren Beattie and Howell took seats; all of whom were joyfully received.

Agreed to appoint writers and messengers to corresponding Associations.—Elder Thomas was named to write to the Kehukee and bear it together with Elder Moye.—Wm. P. Biddle to write to the Raleigh and bear it; Elder Bynum to write to the Cape Fear and bear it; Elder Dupree to write to the Chowan and bear it; and Bro: Biddle to write to the Portsmouth.

Nominated brethren Thomas, Hyman, Morriss & Purifoy to examine the circular letter, and report to-morrow.

On motion, adjonrned to nine o'clock to-morrow.

Prayer by Elder Purifay.

SATURDAY, 15th OCTOBER.

Met pursuant to adjournment.

Prayer by Bro. Biddle.

Called over and corrected the enrolment.

Read the Constituion of this Association.

Appointed Brethren Howell, Beattie and Morriss to preach at the stage to-day.

Agreed to call for the report of the committees; when the brethren appointed to write to correspondents read their letters, and they were accepted.

The members named to examine the circular, reported that they referred it to the Association.—It was read; and brethren Dupree, Bynum, Joiner and Biddle were appointed to make amendments thereto as they should think best, and it was directed that then it shou'd be annexed to our minutes.

The committee to receive contributions &c. reported as follows:

Balance remaining in Treasury		$41 62 1-2
Present contributions		32 75
		74 37 1-2
Paid Elder Dupree for attending two Associations.	$11 00	
.. Elder Thomas for attending two	6 00	
.. Elder Bynum for atteding one	4 00	
.. Elder Moye for attending one	4 00	
.. Elder Biddle for services as clerk	8 00	
.. Messrs. Pasteur & Watson for Printing	25 00	
		58 00
Balance remaining		16 37 1-2

Agreed that our next Association be held at Little Cotentnea, Green County, commencing at 10 o'clock on the Friday preceding the 3d Lord's day in October, A. D. 1826, and that Elder Warne preach the introductory Sermon, and if he shall fail, Elder Biddle.

Agreed that Elder Bynum write the next circular on a subject of his own choice.

Upon application, the Church at Blount's Creek was dismissed to join the Kehukee Association.

It was concluded that the minutes for the correspondents and for the Churches above Great Cotentnea, be sent by the Clerk, to the care of Mr. Brickell, Greenville.

The eighth anniversary of the American Bible Society, and the first annual report of the American Baptist Tract Society, were laid before us by the Clerk. Although some of the members were truly grateful for the favour, the major part of the meeting did not think proper to receive them or give them any encouragement.

Agreed that to our next year's minutes shall be annexed all the queries, with their answers, which have been in this Association since its constitution; and the Clerk is requested to prepare the same.

Elders Hyman, Purifay and Dupree, were chosen to preach to-morrow, beginning at 10 o'clock.

Our Clerk is requested to prepare the minutes, and have them printed and distributed as usual.

Adjourned to time and place above named.

Prayer by Elder Hyman.

LORD'S DAY, OCTOBER 16.

Elder Hyman introduced the services of the day, and preached from Revelations, 1 chapter, 16th verse. "And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength."

Elder Purifay followed from Solomon's Song, vi. c. 10th v. "My beloved is white and ruddy, the chiefest among ten thousand." And Elder Dupree concluded from Romans 10th c. i.v. "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved."

The ministers were earnest and faithful in preaching the word. May the word of this day be as bread cast upon the waters, and as seed sown in a good soil.

THOMAS DUPREE, *Mod.*
WM. P. BIDDLE, *Clerk.*

CIRCULAR.

VERY DEAR BRETHREN,

According to our usual custom on occasions like the present, we have thought proper to address you in a Circular Letter. The subject which we have determined to discuss is [* the duty of Christian Ministers, and the duty of supporting the Christian Ministry; or their duties to each other, as laid down by the inspired penmen of the holy scriptures: from whose authority, we as a society, profess to receive the rules of our conduct, as from the mouth of God; and by whose sayings, as the only unerring rule, we must be judged, and ought to judge ourselves, and by which Ministers and churches may find out their duty to God and one another. First, we shall appeal in a short way, to this unerring rule, for the duties of Ministers as required of Christ the head of the church. First. A Minister of the gospel is by nature a poor sinner, in common with all other men, and sometimes of the worse sort. Secondly. They are called of God by an holy, heavenly, and irresistible calling from darkness to light, and to the knowledge of divine things. But this call from nature to grace, is in common with all other Christians, by the grace of God. Thirdly. They have a special call to the ministry, differing from other Christians, and more than they experience; which call is by divine impressions on their minds and feelings, wherein they are made feelingly and conscientiously sensible that God requires it of them to preach his gospel; and lays it on them as a necessity with which they must comply, or enjoy neither peace, ease or a good conscience: filling their minds with ideas from his word, knowledge of divine things, the worth of immortal souls, and the glory of God—a call equally as irresistible as the former; and wo is such a man, thus called of God, paid or not paid, through good report or bad report, if he preach not the gospel to the best of his ability, not once, but continually. And he will feel a consciousness of this duty at all times, unless overbearing necessity of himself or his family, compels him to appeal to his God—"He knows he is willing, but his necessities are such he cannot perform;"—which in some degree quiets his conscience. Here the Churches are blameable, and suffer loss. For, Fourthly, God in this call gives to his Ministers gifts, severally, as he will, for the edification, comfort and establishing his people in the truth. And God's design in those gifts, is not to

* That part of the Circular included within brackets, and in smaller type, is the amendment prepared by a committee of the Association.

benefit the Minister, but the Churches ; and that Minister that withholds those gifts, opposes God's design, and thereby deprives the Churches of that heavenly treasure that God has deposited with him for them and the world. ' Enter thou therefore, O Minister! on the work of thy God, with the noble spirit of a Paul! who says, " for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ ;" and that when I have preached the gospel, I may make the gospel of Christ without charge—for unto you it is not only given to believe on his name, but also to suffer for his sake : freely ye have received, freely give—" Feed the flock of God, which is among you, taking the oversight thereof, not by constraint, but willingly ; not for filthy lucre, but of a ready mind.. Neither as being lords over God's heritage, but being ensamples to the flock : and when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Second. The offices of Ministers, as declared in the scriptures. They are compared to overseers over the Church of God, made so by the Holy Ghost. Christ hath employed them to look to his house and all its concerns, that every thing be done in his Church according to his word, decently & in due order. They are Christ's stewards, & ought to be faithful to every member in the church of God ; to reprove, rebuke, exhort, with all long suffering & patience. Sparing none because they are rich or liberal, nor overlooking or neglecting any because they are poor; but giving each one his just portion of reproof, or comfort, as his case may require, without partiality or hypocrisy—taking care at all times, to let every member in the church of God under his care, have it in *due season*, and not let any go on in drunkenness or other vices, for years, and wink at it, until their vices become grafted by habit, or made strong by repetition, and they thus become hardened and blinded by sin. All reproof and dealing then become *unseasonable*, and for that reason, so often unsuccessful in reclaiming old offenders. Such a steward is unfaithful. For it is commanded, " Them that sin, rebuke before all, that others also may fear." And this should be done at the commencement of sinning, if the Minister would be faithful. Be thou faithful unto death, and I will give thee a crown of life They are compared to shepherds : not having thrust themselves into the service of the Church, but having been called and qualified and employed by Christ, to feed his flocks in this world, defend them against wolves in sheeps clothing, and to watch after and around them in day time and night time, in summer and in wiuter time of religion. And they should pay a strict attention to the weak and feeble, the sickly and the lame, & the wandering backslider, as well as the rest of the healthy & wealthy of the flock. They should be diligent to give them that portion of reproof or comfort which God's word does allow them to have; exercising the same tender regard & carrying the same christian spirit towards them; never treating any with contempt, notwithstanding they may be far gone in error. They should, by all means, preach to the flock as often as possible ; for neglect on the Minister's part, will engender a neglect on the Church's part ; and, as long fasting will lessen their relish for their spiritual meat, so it will produce coldness of affection & christian shyness, & thereby open a door to backsliding. They are compared to watchmen at the gates, and on the walls of Zion, to guard against the enemy, and to warn the inhabitants of Zion of any danger in doctrine or practice, or of any innovation of the rights and prileges of the citizen of Zion. They are to watch the gates of the

Church, that none go in but such as are clean and prepared to worship in God's Holy Church, and that none come out but by the laws of Christ; for they watch for souls as they that must give account to God O! then, how important the duty of a minister! And how attentive to practice his instructions, ought members of churches to be, submitting themselves to his injunctions from the word of God, in the fear of the Lord! They are compared to labourers, and are called workers together with God, in sowing the seed of the word; in reaping the fields white unto the harvest; in building upon the sure foundation, the imperishable doctrine of the gospel, and in the vineyard of his Church. And they, after the toils of labour, shall receive all that the sovereign Lord has promised to bestow. Finally. They are called the servants of churches; for Paul says we preach not ourselves but Christ Jesus the Lord, and ourselves your servants for Jesus sake. And truly it may be said they are servants, for they go to and fro on the service of the churches, in cold and heat, in good health and ill health, in hunger and fatigue, and sometimes bare for clothes. Suppressing as much as possible, their more tender feelings, straining their faith and their fortitude to the highest pitch, to render service to the churches Whilst they are made a spectacle to men, are often bearing the reproach of a giddy world; whilst their families are suffering, to the pain and anguish of their own hearts; strange to say, yet true, the churches meanwhile, often act as if they think their labour in the Lord not worth the wages of the most ordinary day labourer; or if there is a thought spent on the subject, it is so stifled that many churches don't pay their minister enough to feed and cloathe him, much less his family. From these few sketches, brethren, we hope you may see the duty of a minister, and you may as plainly see that to all these offices of overseer, steward, shepherd, watchman, labourer, workman, and servant, there is a support or payment attached. And he that complies not with this duty, must in a few days account to his God for such misconduct towards these servants of the most high God. Which leads us to the second thing proposed,"]

The duty of supporting the Christian Ministry—a subject which we hope to shew you, stands nearly related to the true prosperity of the cause of Zion. We are aware, brethren, that, in enjoining this duty, we have many prejudices to overcome, and some objections to answer. Some, whom we love in the truth, will immediately have their fears alarmed, apprehending that the cause of truth is about to be sacrificed by those very persons who are assembled for its defence and promotion; and from them, at least till we shall have explained ourselves, we must expect conscientious opposition: and we shall not be either surprized or discouraged, if we ourselves become the objects of a well intended, but misdirected suspicion. It is our consolation, however, to reflect that in such a case, those who suspect and oppose us, reverence the Volume of Inspiration, and will submissively bow to its sentence; and we feel no difficulty in conceding that "if we speak not according to this word, there is no light in us," nor is any regard due to our address. "To the law and to the testimony" then, is our appeal:—by its deci-

tions we are willing to abide: and, if we know ourselves, its decisions, and them only, do we desire to enforce.

There appear to be three enquiries, relative to this subject, which demand our consideration; and to these we shall endeavour to reply. First, what is the duty which the scriptures enjoin? Secondly, what is the extent to which they enjoin it? and Thirdly, wherein is obedience to their injunction conducive to the interest of Zion?

With respect to the first of these enquiries, we rejoice in the belief that you, brethren, know, as well as ourselves, how to reply to it: the same source of information is open to you, and we ought to conclude that you examine it. But you are well aware that there are many subjects, on which we have need, not so much to be *informed*, as to be *reminded*, you will therefore forgive us if we advert to some, at least, of those portions of scripture which relate to this duty, that we may "stir up your pure minds by way of remembrance."

We are ready to acknowledge that the principles which regulated the support of the Jewish Priesthood, are not, in all their parts, nor in all their extent, applicable to that of the Christian Ministry; yet, as an inspired Apostle argues from those principles on this very subject, it is plain that even they, have an important bearing on it. But we are willing to waive the consideration of these, because there might be a difficulty in convincing some persons of the applicability of those portions of the Old Testament which we might select: we will go at once to the New Testament, where every word is law to us. What, then, is the duty which the New Testament enjoins on us? "The Lord hath ordained that they who preach the Gospel should live of the Gospel."—1 Cor: 9. 7. This language, brethren, is so plain and definite, that we fear to weaken its effect by adding a single sentence to it. Yet, as it is evident that, in our own State at least, it is not understood to convey that sense which appears on its face, we are constrained to attempt to shew this to be the correct one.

If there ever were a time when this was properly understood, and if there ever were persons who properly understood it, that time was the first age of Christianity, and those persons were inspired Apostles. Let us then, by reference to their writings, enquire how they understood it, and at once adopt their opinions as our own.

It appears that, in the first age of the Church, even the work of providing for the poor, was not sufficiently sacred for the hands of its ministers. They declare, "It is not reason that we should leave the word of God and serve tables"—we will give ourselves continually to prayer and the ministry of the

word." Observe, "*continually*," or unremittingly: if, then, these servants of God lived at all, they must, according to the appointment of the Lord, have "lived of the gospel." Again, another Apostle reasons thus: "Who goeth a warfare any time, at his own charges? Who planteth a vineyard, and eateth not the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? Speak I these things as a man? or saith not the law the same also? For it is written in the laws of Moses, Thou shalt not muzzle the ox that treadeth out the corn. Doth God take care for oxen? or saith he it altogether for our sakes? *For our sakes, no doubt, this is written.* If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" In writing, also, to another church, the same Apostle says: 'Let him that is taught in the word, communicate to him that teacheth in all good things;" and, in yet another place, praises those who had ministered to his own necessities. "Even in Thessalonica, ye sent once and again to my necessity; I have all, and abound, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell; a sacrifice acceptable, well pleasing to God."

We know it will be objected here, that the very person who is so largely quoted, says in another place, "These hands have ministered to my necessities, and those who were with me," and again, in the very connexion in which he is quoted, he says, "I have used none of these things." In reply, we need only shew that these words prove nothing against our principle,—and this appears by a reference to the connexion. In the first case, he appeals to facts in proof of his integrity: 'I have coveted no man's silver or gold, or apparel; yea, ye yourselves know these hands have ministered to my necessities.' He here concedes nothing of his *right* to support from them; he only shews that he had waived it. A similar remark applies to the latter passage; in its connexion, indeed, he expressly *asserts* his right to support, tho' he declares that, for the sake of the gospel, he had foregone it: "Have we not power" i. e. *right* "to forbear working? Nay," as if he should say, "How novel, how unexampled is an opposite course! Who goeth a warfare at any time at his own charges? Who planteth a vineyard and eateth not the fruit thereof? Who feedeth a flock and eateth not of the milk of the flock?

We have now, brethren, endeavored to shew what is the duty which scripture enjoins on us; bear with us while we, very briefly, furnish the proof that we are alarmingly deficient in obedience to it. In the whole extent of our State, we believe, there are only two churches which profess to furnish to their ministers the means of procuring the bread that perisheth; yet

according to the last returns from the several Associations, our State contains 255 churches and 156 ministers. If it be asked how are the remaining 154 provided for? it will be very promptly answered, "by voluntary contributions." But, brethren, do you not *know* that it is *not* thus that they are sustained? Such contributions are indeed made, but they are nothing like adequate to the wants of the ministers who receive them. Make the appeal to themselves, if they can be prevailed on so far to do violence to their modesty as to exhibit a list of receipts on this account, and of disbursements on account of family expenses, schooling, clothing, &c. and you will blush to see in what a sum you are in debt to them.

It may be said again, 'the character of these worthy men is unimpeachable, their reputation unspotted, and their credit uninjured, to what is this attributable if they are not supported. Supported, indeed, they are; but not by the churches: and they owe character and credit to the fact that they are compelled to seek the means of subsistence from other sources. 'I perceived,' says Nehemiah, Ne: 13. 10. "that the portions of the Levites had not been given them; therefore the Levites, and the singers, which did the work, *were fled every one to his field*." Now let us ask, is this according to the appointment of God? "The Lord hath ordained that they who preach the gospel should live *of the gospel*;" not of the occupations of husbandry." Brethren, "these things ought not so to be." But whither shall we trace the blame? To the ministers? Surely not: they are necessitated, often against their will, to violate this injunction of the Lord, in order to "provide things honest in the sight of all men." To the churches, then, the blame must be referred—for, what is the misfortune of the ministers, is the sin of the churches.

But, brethren, while we thus urge on you the duty of supporting those from the altar, who minister at it, we are desirous that you should form a right estimate of them, and their claims. They are, indeed, to be entirely dependant on you for support; yet they are not to be considered pensioners, or paupers, because of their dependance: on the contrary, our Lord has taught us that it is but an act of common justice, and common honesty to provide for them. "The labourer is *worthy* of his hire." No christian deserves the character of an honest man, who does not, *according as God has prospered him*, and not according to the niggardly suggestions of a worldly spirit, contribute to the temporal support of that minister, who has fed him with the bread of life, and enriched him with the treasures of the gospel.

But you may again be ready to object, "that your pastor is richer than yourselves; or, that at least he is far above want,

and therefore you ought not, or need not contribute to his support." Let us, for a moment, admit the truth of your premises; viz: that your pastor is thus rich; is your conclusion properly drawn from them? Do you reason thus on other subjects? You doubtless, sometimes dispose of produce to a poorer neighbour; in such a case, are you ready to admit the plea, that, as you are richer than he, your claim on him for payment is unjust? Do you ever judge that a merchant's bill against you ought not to be paid, because he is richer than you are? Does this discharge you from an obligation to pay your debts? Now the case before us is parallel to this: Our Lord has said, "The labourer is *worthy* of his hire—i. e. it is *due* to him; it is *just* and *honest* in him to receive, and even to *claim* it; and it is *unjust* and *dishonest* to withhold it from him, or to dispute his claim to it. But ought we to admit the truth of your premises? Is it true that your pastors are as rich as you consider them? How do you judge of their wealth? By their appropriations to public religious objects? These prove only their liberality, not their wealth. Often do they subject themselves to privation, in order to prove to you that they are in earnest when they say, "Love not the world, nor the things of the world." They may not, indeed, murmur; and this proves that they are patient, but not that they are prosperous; nor even that they are satisfied with the ungrateful treatment they receive. You judge then too hastily of your pastors' wealth, and conclude them rich on evidence too slender and inconclusive.

Some will reply again, "Admit that our pastor is poor; poverty is good for him: troubles are beneficial to ministers; they preach best under the rod of affliction." Oh the refined cruelty of this sophistry! You would then agonize his mind, injure his credit, blast his reputation, and measure his bread and water, that he might contribute more largely to the sum of your enjoyment! Well may ministers say, "Let us fall into the hands of the Lord, (for his mercies are great,) and let me not fall into the hand of man." Oh! for pity's sake, do believe, brethren, that the corruptions of a nature only partially sanctified—the temptations of an enemy ever watchful and active,—and the entanglements of a world incessantly hostile and ensnaring, are troubles sufficient to keep a minister humble, and prayerful, and spiritual; or if not, that the Lord can multiply them without your assistance. Let the rod then be in his hand, and not in yours; for only then will it be sanctified.

But let us proceed to the second enquiry we proposed to answer. To what extent do the scriptures enjoin this duty?

There are many persons who admit the general position that ministers should be supported by the churches, who yet consider

that a bare existence is all that can be demanded for them.—Such persons we beg leave to refer to the principles laid down in Sacred Scripture.

1. Scripture demands for the ministers of the gospel such a support from the churches, as shall render unnecessary a division of their energies between a regard to their own temporal wants, and the spiritual necessities of their flocks.

In the days of true inspiration, when supernatural assistance was imparted to preachers, the pastors of churches were required to "Meditate on these (i. e. spiritual) things;"—"to give themselves *wholly to* THEM, that their profiting might appear unto all." Some are ready to allege the duty of ministers to aid themselves, by some other occupation, and thus lessen the burden on the churches; but, to say nothing for a moment of the inconsistency of this with the injunctions of the word of God, who of you can seriously mean that a church of from 50 to 100 members, is *burdened* by supporting its minister? Again, this supposes that none but *church members* contribute to the support of the ministry. But is this the fact? Are not the churches greatly aided, even in the pittance they do afford their pastors, by the contributions of those who are *not* church members? Here, then, is a relief to the churches, if they be indeed burdened:—a relief too, which may be increased to the extent of the necessity, when church members shall themselves exhibit a worthy example.

But admitting this egregious trifling to be correct reasoning; we are met by direct scripture prohibition of the practice recommended. "Thou shalt have no inheritance in their land neither shalt thou have any part among them." "Levi hath no part nor inheritance with his brethren." But there are some, who find it very convenient, when their interest is concerned, to object against Old Testament quotations; therefore we turn at once to the New: against these, perhaps, they will not have the temerity to cavil. "No man that warreth entangleth himself with the affairs of this world." "Take neither brass nor scrip for your journey, for *the labourer is worthy of his hire.*" "They who preach the gospel shall live *of the gospel.*"

2. Scripture demands for them such a support as shall enable them to be liberal and hospitable. It is a duty enjoined on christians generally, to "use hospitably one towards another without grudging," and it is required of ministers "in all things to shew themselves *patterns* of good works:" but how shall the minister be a pattern of hospitality, whilst the miserable pittance given for his support, can scarcely procure for his family the absolute necessaries of life? He is often called to exhort to liberality; but the strains of an Angel's eloquence will in vain

sound the praises of this virtue, or decry the deformities of its opposite vice, unless, by his own liberality, he proves that he utters the language of sincerity. But how can he exhibit the example of liberality, whilst you hold tight his purse strings, by your penuriousness towards himself?

3. Scripture demands for them such a support as shall enable them to provide for the years of decline and superannuation.

We are here, perhaps, liable to be misapprehended, and therefore would say a word in explanation. We do not mean such a support as will enable the minister to amass a fortune: No, brethren; though he had talents and industry, which, in any other profession, would ensure this to him; and tho' there is really no greater evil in his becoming rich by his ministry, than rich by his husbandry, we are of opinion that that minister is far, very far from having the true spirit of his office, who would not *greatly prefer* a mere competency, where his undivided energies could be devoted to promoting the spiritual interest of his flock, to an additional thousand dollars a year, where this must be only a secondary object. But, brethren, is a mere competency all that is required for a minister by the Holy Scriptures? He, as well as others, is to "provide things honest in the sight of all men": but if his life he continued beyond the time when his bodily strength and mental vigour shall decay, what church will cherish him in the decline of life? He must "lay up in store a good foundation against the time to come," unless he would close his days in a poor-house.

4. Scripture demands for them such a support as will enable them to make suitable provision for the wants of a rising family, if they have one.

To the farmer, and merchant, and physician, and lawyer, this is readily granted, and why not to the minister? Why is he the only person, for whose offspring no provision must be made? He, no less than others, is included, when it is said, "He that provideth not for his own, and especially for those of his own house, hath denied the faith, and is worse than an infidel." How shall he provide for them, excluded as he is from other sources of emolument, by the express appointment of his Lord, unless he be so supported as a christian minister, as to be enabled to make provision for their necessities? There is but one case in which, in the present day, it is lawful for him to enter on secular engagements, viz: when the penuriousness or the real poverty of the church *forces* him to the step—unless thus forced, he grievously *sins* in taking it; for he violates the ordination of Christ, that he should live *of the gospel*, and give himself wholly to its ministration. Some persons, under the influence of wordly principles, and a selfish spirit, may be ready to

wish, either that the Lord had made some other appointment, or that they had been quietly left in ignorance that this was his will. A little reflection, however, will be sufficient to convince them that in this, as in all else, our highest happiness and truest interest are consulted; and that here, as elsewnere, "He hath done all things well." This will appear, if we proceed to answer our third enquiry,

Wherein is obedience to this injunction conducive to the interests of Zion?

In replying to this enquiry, we shall avail ourselves both of reason and scripture. We presume it will be readily admitted that the true interest of the Church consists in the advancement of her members in spiritual strength and scriptural knowledge. This advancement, we think, may be considerably promoted by obedience to the scripture injunctions on this subject. The Kingdom of Christ has this feature in common with the Kingdoms of this world—that its prosperity consists not so much in the *number*, as in the *efficiency* of its subjects. That nation would be considered weak, a majority of whose citizens were infants, or whose warriors were few and feeble; in like manner, that christian church may be considered, in one very important point of view, not prosperous, which consists almost wholly of babes in Christ. These must be "nourished up in the words of faith and good doctrine," till they shall arrive at "the measure of the stature of perfect men in Christ," before they can be warriors in the army of Immanuel. The great Head of the Church requires this "feeding with knowledge and understanding" to be done by his ministers; but it is evident that in order to their doing this, they must themselves acquire this knowledge: "The priest's lips should keep knowledge, and the people should seek the law at his mouth." Ministers must themselves be incessantly learning in the school of Christ, and the lessons they acquire, they are to communicate. But, brethren, what advances in scriptural knowledge are to be expected from a man whose best energies are wasted on the pursuits of husbandry, or exhausted by the vexations of a school? Can it be expected that he should come richly laden with heavenly treasure, when he has had no leisure for digging where it is hidden? Can he trim the lamps of the sanctuary with "*beaten oil*," when deprived of an opportunity to beat it? Must he not himself be almost stationary as it regards scriptural knowledge? How then can he feed the flock with knowledge and understanding? He comes, and must come before them with a tale a hundred times told; "The hungry sheep look up, and are not fed," or if he labours to feed them by producing something new, his own conceptions being crude, the exhibition of them to others will

be indistinct, and the impression on them will be only momentary. Now this crudeness of thought, this obscurity of exhibition, and this transientness of impression, are all to be traced to his being necessitated to spend his best hours, and waste his most vigorous thoughts on the base things of this perishing world. What a contrast, other things being equal, is presented by the church whose pastor, being freed by the liberality of his flock from fear of want, can give full play to all his powers for their spiritual advantage! He can be, and he will be, a diligent, persevering, laborious student of the volume of truth. He will be constantly bringing forth things *new* as well as *old;* his hearers, at least his stated ones, will acquire some knowledge of the *system* of revealed truth. His particular charge will learn, at least, the principal evidences upon which our Divine Religion rests, and are therefore, not likely to be "tossed about by every wind of doctrine," nor distressed, as those less stable must be, by the cavils of infidelity, when it assails them. On the contrary, they are "ready always to give an answer to every man that asketh them a reason of the hope that is in them." They can keep the field in the face of an enemy, and are sometimes "more than conquerors, through him that hath loved them." Thus does the Church become, to her enemies, "Fair as the moon, clear as the sun, and terrible as an army with banners." Thus, then, the support of the ministry conduces to the prosperity of the Kingdom of Christ, because it promotes the efficiency of its warriors.

Again. Obedience to the scripture injunction on this subject conduces to the prosperity of Zion, because it affords opportunity for the adaptation of the preached word to the particular cases of those who attend upon it.

It is highly important to the prosperity of a church that the concerns of every member should excite a lively interest in the breast of the pastor. This is very considerably promoted by the frequency and familiarity of pastoral visits. By this means, the pastor becomes the participant of every joy, the alleviator of every sorrow, the councellor in every undertaking, and the resource in every perplexity. Against his wished-for visit, the difficult passages of scripture are carefully turned down, and an explanation anxiously expected; he acquires an individual acquaintance with the difficulties, trials, temptations, and necessities of his charge. In his public ministrations, he turns to use the knowledge acquired in his pastoral visits; infusing "the oil of joy for mourning, and giving the garment of praise for the spirit of heaviness." But how can these advantages be possessed by a church whose pastor is required to labour for his subsistence? What can he know of the state of his

flock, whilst they virtually banish him from their houses, by chaining down his thoughts to the means of procuring his bread. We turn however from reason to scripture.

Doubtless He who inspired the holy volume, properly exhibits in it the character of his Church, and truly exhibits in what lie its necessities and advantages. Let us then, very briefly, survey two or three of his representations, and the views they exhibit of the true interests of the Church. The Church is called a city, and in correspondence with this figure, ministers are represented as her watchmen. Now, what does the true interest of a city require of her guards? Certainly, *unremitting vigilance*, as well as incorruptible fidelity. It requires their *whole time*, their *undivided energy*. What then is the inference? It must be this: The *true interest of the Church requires the whole time, the entire energy of its ministers.*

Again. The Church is a plantation or husbandry. Her ministers are labourers in the vineyard. The prosperity and fruitfulness of the vineyard, depends, under God, on the constancy of the labourer's attention and effort. He must devote to it all his time, and employ, for its benefit, all his powers. Here again the inference is unavoidable, that the constant labour of the minister is *necessary* to the prosperity of the Church.

Once more. The Church is a flock. Her minister is the shepherd or pastor of that flock. A shepherd's avocations admit of no relaxation, no interruption, no division between that business and another. He must be always either feeding, or watering, or defending, or providing for his charge. Their interest, nay, almost their very existence, absolutely demands it. In like manner, the interest of the Church absolutely requires the constant vigilance, the unwearied, indefatigable industry, the uninterrupted labour of its pastor. Now, how shall this be secured? In order to secure it, he must receive such a subsistence as we have shewn the scriptures to demand for him. But whither shall he look for it? To those, unquestionably, to whom he willingly gives his undivided energies. But, brethren, he cannot urge his own claims on you; for, were he, how many of you would cry "hireling" against him! We, then, in his stead, affectionately, and earnestly intreat you to begin the good work of wiping away the reproach which stains it, from our demomination in North-Carolina. We address your sense of *justice*, insisting that the labourer is *worthy* of his hire: we address your *christian principle*, which will not demand, even of a beast, exertions which require the powers of two to perform them: we address your *piety*, alleging and proving that *Sacred Scripture* demands it: we address your very *selfishness*, for your own *interest* is concerned in your doing your duty. "Let" then "him that is taught in the word, communicate to

him that teacheth, in all good things." Let him do it *liberally* for "he that soweth bountifully, shall also reap bountifully:" let it be done *cheerfully*, for "God loveth a cheerful giver:" let it be done *prayerfully*, for whatever you give, you give less than half what is due from you, unless you accompany it with your prayers for your minister. He may watch, and toil, and preach in vain, whilst God withholds increase; and from that church he will withhold it, whose minister does not so live in the affections of his people, as to be constantly remembered in their prayers. "Pray for us," therefore, "that utterance may be given us; that we may open our mouths boldly, to make known the mystery of the gospel of which we are ambassadors."

By order of the Association.

JOSEPH A. WARNE,

Collected & preserved
by Mr. P. Biddle
Oct. 10. 1826.

Minutes

OF THE

NEUSE BAPTIST ASSOCIATION;

HELD AT

LITTLE COTENTNEA,

IN

GREENE COUNTY, NORTH-CAROLINA,

ON THE

13th, 14th, and 15th days of October,

A. D. 1826.

The introductory discourse was delivered by William P. Biddle, according to appointment, from I. Epistle to Timothy, III. chap. 15th verse: "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."

Came together for business, and after prayer, chose brother Simpson, Moderator, Elder William P. Biddle, Clerk, and brother John Joiner, Assistant Clerk.

Brethren Sherrod Tyson, and Moses Baker, were nominated to receive the contributions, settle with the Treasurer, &c.

The Messengers from the Churches handed in their Letters, which were read, and their contents enrolled as follows:

CHURCHES AND COUNTIES.	MESSENGERS.	Baptized	Received by letter	Dismissed by letter	Excluded	Restored	Died	Present Number	Contributions
Hadnot's Creek, Carteret.	*Jabez Weeks, *William Garner.						2	12	1
North River, Carteret.	Not represented.								
Newport, Carteret.	Abner Quinn.	14					1	43	2 00
Core Creek, Craven.	*Lewis Humphrey, *Cullen Commerly, Samuel Simpson.							16	1 50
Goose Creek, Craven.	Not represented.								
Newbern, Craven	Not represented.								
Swift Creek, Craven.	David Whitford, Edward Searles						7	19	1
Toisnot, Edgecomb.	Ephraim Daniel, William Simms, *Wiley Roundtree	3	1				2	60	2 50
Town Creek, Edgecomb.	Henry Williamson, Jesse C. Knight, Moses Baker	7	1	2	1		1	90	4
Union, Edgecomb.	*L. Land, Augustine Whitehead, Daniel Land	1		1	1	1		79	8
Little Cotentnea, Greene.	Benjamin Bynum, Joseph Thigpen, John Joiner	1		5	1		2	61	3
Chinquipin, Jones.	Withdrawn								
White Oak, Jones.	Josiah Smith, Daniel Yates, *Lewis Humphrey	12						28	2
Beaver Dam's, Lenoir.	Withdrawn								
Sandy Bottom, Lenoir.	Withdrawn								
Hancock's, Pitt.	Joseph Brooks, *Charles J. Roundtree, William P. Biddle	19	6	6		1	1	78	8
Red Banks. Pitt	*Robert T. Daniel, Noah Tyson James Griffin	33	5	9	3	2		81	3 50
Black Creek, Wayne.	Arthur Barden, James Barnes, *Hardee Horn,				3		1	70	1 50
Naughunty, Wayne.	Calvin Coxe, William Exum, Josiah Gardner			4	2		1	36	2
Pleasant Plains, Wayne.	Lewis Herring, Alfred Ellis, *A. Keaton							12	1 50
Friendship, Wayne.	George Herring, *Henry Saucer							10	1
Otter's Creek, Edgecomb.	Raleigh Reasons, James Scarborough, John Scarborough	5			1			29	2
South West, Lenoir.	John Jackson, *Shadrach Loftin, *Jesse Jones	1	2					27	2
Slocumb's Creek Craven.	Not represented								
Tyson's, Pitt.	Samuel Moore, Sherrod Tyson, John Jones	2	1	2				15	1 50
Oak Grove, Pitt.	Irwin Moye, Benjamin Bryly, Titus Carr							7	1

* Absent

The last named Church petitioned by letter and messengers for admission into the association ; and were received.—Invited the brethren in the ministry to seats with us ; upon which Elders Tyson, Beattie, and Bennett, seated themselves amongst us.—Adjourned by prayer to Saturday, 9 o'clock.

SATURDAY, 14th OCTOBER.

Assembled pursuant to adjournment.—Prayer by Elder Beattie.

Read the Constitution and Rules of Decorum.

Read and corrected the enrolment.

Brother W. J. Newborn, as the Messenger from the Chowan Association, presented their Letter and Minutes, which were thankfully received.

Brethren Tyson and Bennett, from the Kehukee, also gave in their Letter and Minutes, which were gratefully accepted.

A printed paper, purporting to be a "Declaration of Reformed Baptists," was introduced and read, and upon motion, was received for debate.

This production, calculated as it was to engender strifes and divisions, gave rise to much animated discussion and earnest contention, which ended in confusion—for, the disposal of this disturber of the peace, was lost in the excitement of the passions which it produced.

On motion, it was agreed by a majority, that a Missionary in the employment of a Missionary Society, shall not fill a seat in this Association.

On motion, it was agreed by a majority, that a Mason who continues to visit the lodges and join in the parades of the masons, shall not fill a seat in this Association.

The brethren here named, were designated as Messengers to the sister Associations, and instructed to prepare Letters of Correspondence, and forward with them copies of our Minutes:

Brethren Ichabod Moore and Robert T. Daniel, to the Raleigh; Irwin Moye and Benjamin Bynum, to the Kehukee; James Griffin and William P. Biddle, to the Chowan; and Josiah Smith, to the Cape-Fear.

The Circular Letter was called for,—upon which, Mr. Bynum, who had been appointed to prepare it, made an apology, and was excused.

Brethren Tyson, Newborn, and Biddle, were appointed to preach on the morrow, beginning at 10 A. M.

The next Association is to be held at Oak Grove, on the Saturday preceding the third Lord's Day in October, 1827, beginning at 10 o'clock. Elder Dupree is requested to preach the introductory discourse, and in case of his failure, Elder Bynum.

The Clerk, who had been requested to collect together and write off all the queries of this Association since its constitution, reported he had done so, and presented them. It was directed they should be appended to these minutes.

The Clerk was instructed to prepare these minutes for the press; and cause the usual number to be printed and distributed as heretofore.

The Committee appointed to receive the contributions, reported as follows:

The Treasury	Dr.
To balance of 1825,	$ 16 37 1-2
Amount of contributions this year,	39 00
	$ 55 37 1-2

Cr.	
By cash paid for printing last year's minutes,	$ 38
paid the Clerk for his services,	8
paid Elder Moye for attending the Kehukee Association,	4
	50 00

Balance remaining in the Treasury, Oct. 1826, $ 5 37 1-2

SHERROD TYSON,
MOSES BAKER.

LORD'S DAY, OCTOBER 15th.

Elder Tyson began the services of the day, and preached from Luke xix. chap. and 10th verse—"For the Son of man is come to seek and to save that which was lost."

Elder Newborn followed, from Psalm viii. and 4th verse—"What is man that thou are mindful of him? and the son of man that thou visitest him?"

Elder Biddle concluded from Revelations xxii chap. 17th verse—"And the spirit and the bride say come. And let him that heareth say come. And let him that is athirst come. And whosoever will, let him take the water of life freely." May God bless the labours of the day.

SAMUEL SIMPSON, *Moderator.*
WM. P. BIDDLE, *Clerk.*

QUERIES

OF THE

NEUSE BAPTIST ASSOCIATION,

Since its constitution in the year of our Lord, 1794, *with the answers to the same, up to the present time—Oct.* 10th, 1826.

Association held at Chinquipin Chapel, Jones county, N. C, October, 1796 :

Query 1st. Is sanctification that fits us for Heaven, instantaneous or progressive ? Answer—Instantaneous.

Association held at Naughunty Meeting House, Wayne county, N. C. October, 1797 :

Query 1st. Is a member under censure in a Church in our union, to be received into fellowship by a majority, or by unanimous consent? Answer—By a unanimous consent.

Association held at Poplar Spring Meeting house, Franklin county, N. C. October, 1799 :

Query—Is preaching funeral sermons injurious to the churches of Christ, or is it not ? Answer—We think it to have an injurious tendency ; yet not so as that our feelings will be hurt with a brother who shall feel himself at liberty to preach such sermons.

Association held at Meadow Meeting House, Green county, N. C. October, 1800 :

Query 1st. Is it gospel order for any person to use the office of Deacon, before regularly ordained ? Answered in the negative.

Query 2d. In what manner is a Deacon to be ordained ? Answer—We recommend that they shall be chosen by the Church ; two or more ordained ministers called on for their assistance, and said person or persons chosen to officiate in the office of Deacon or Deacons, to be put to the Church, set before said ministers or helps, who shall proceed to their ordination by prayer and the laying on of hands.

Association held at South-west Meeting House, Onslow county, N. C. October, 1801 :

Query 1st. Is it gospel order to ordain all preachers of our faith and order, who have gifts and qualifications such as the Church approves of? Laid over to the next Association.

Association held at Cedar Creek Meeting House, Cumberland county, N. C. October, 1802:

The Query referred to this Association from the last—Is it gospel order to ordain all preachers of our faith and order, who have gifts and qualifications such as the Church approves of—Resolved, that the same be set aside.

Association held at Fort Barnwell Meeting House, Craven county, N. C. October, 1807:

Query, by brother Dupree. Is it the duty of members to go and hear an excommunicated preacher? Answer—No.

Association held at Little Cotentnea Meeting House, Green county, N. C. October, 1812:

Query 1st. Is it a duty to countenance and hold in fellowship a member who does and will frequent the Free Mason Lodge? Answer—Not if it be grievous to the members of his church.

Query 2d. Is that a Gospel Baptism which is performed by any but a legally ordained minister of the Gospel? Answer—No.

Association held at Red Banks Meeting House, Pitt county, N. C. October, 1817:

Query 1st. Is it agreeable to christian order and good discipline, for a branch of any Church in the Association, to send Delegates to represent the Church without their knowledge or consent? Answer—It is not.

Query 2d. Is it scriptural and according to good discipline, to have what is commonly called arms and branches in which the ordinances are administered? Referred to the next meeting.

Association held at Sandy Bottom Meeting House, Lenoir county, N. C. October, 1818:

The 2d Query from our last minutes, was laid over to our next meeting.

Association held at Toisnot Meeting House, Edgecomb county, N. C. October, 1819:

Query 1st. Is it orderly in a new constituted Church within the bounds of our Association, to become the member of another? Answer—We think it very desirable that such bounds should be observed, yet leave the Church to her own choice.

Query 2d. What is the gospel course which should be taken with a church which has dwindled and declined, until she is not able to keep discipline? Answer.—Appoint a committee to visit such church, and assist it in re-establishing discipline; or advise and assist it in them to dissolve the compact.

Query 3d. With humility and deep concern, we ask, what is the cause of the present declension and coldness in our churches? Answer deferred till the next Association.

Association held at Fort Barnwell Chapel, Craven county, N. C. October, 1820:

The Association having received an answer generally from the churches to the third Query of last year; after much consideration, adopt the following as the true answer, viz: That after acknowledging that all our blessings and revivals flow graciously from God, we also acknowledge, as the cause sought for, Pride, Covetousness, Oppression, and the want of Discipline; which we fear prevail to an alarming degree, so as to produce darkness, coldness, and declension in the churches.

Query 1st. The answer being as we see, to the third query of last year, I beg leave, in reference to that answer, to ask, What shall be done to remove the cause?

The Association, after much deliberation, concluded for the present, on the following procedure: Considering the great magnitude of the subject, we defer an answer until our next meeting, and most affectionately submit the mighty question to the churches; earnestly requesting that they do, on the Wednesday after the first Lord's Day in May next, strictly hold a fast to the Lord, and most devoutly pray for His direction and assistance in the removal of the above named evils. And we further request, that they likewise confer among themselves, what is best and fittest to be done; and commit their conclusion on that day to writing, and return the same to our next meeting.

Query 2d. Is it agreeable to gospel order for servants whose companions have been taken to a a remote part of the country, where there is no probability or expectation of their ever seeing them again, to form a connexion with any other, while their former companion shall be known to live? Answer—The Association solemnly impressed with the great importance of the Query, and incapability of giving it a decided answer; fearful of militating against the laws of the Bible, and yet feeling a tenderness for their unhappy friends who are deprived of their companions, submit the subject to those individual churches in which such unfortunate occurrences may transpire, until the meeting of another Association, when they purpose to resume the subject.

Query 3d. Is it agreeable to gospel order, the good of society, or the purposes of morality, to encourage or practice, in any way, the modern custom of electioneering by treating? Answer—We most positively declare, that we have no fellowship with such conduct, and that it is erroneous and wicked;

and we think the churches should be very careful to exercise discipline towards all such in future.

Answer to the first Query of last year. We are asked in the query, "What shall we do?" We are reminded in the Scripture, that it is the Lord that worketh in us to will and to do: which impresses us with the necessity of frequent and earnest prayer to God for assistance to do right. Declension and backsliding takes place at the heart, and begins by omission of secret prayer and self-examination; for, "restraining prayer, we cease to fight." And hence, a train of evils, as implied in the query. Pride is opposite to the christian spirit of humility, and humility implies a teachable, meek and quiet spirit. We may bring to mind what we were when in the "gall of bitterness," and how imperfect we now are, even in our best moments, and should therefore be humbled, and "watch and pray" against this evil. "Covetousness" is defined by Paul, when in its strongest influence, to be Idolatry. Therefore, if any should be found guilty of it in this high degree, let him be excluded; for we "cannot serve God and mammon." It is, however, sometimes seen in a less degree, inducing an overreaching and speculative turn and habit, which brings after it debt, defraud, disappointment, which has become very fashionable. And a member in such a state very often has an excuse, or makes one, to neglect his duty; promising himself to be better bye and bye. His family take the course he goes; his brethren and neighbours are more or less influenced by his example, and neglect their duty; and thus the members "forsake the assembling of themselves together," and coldness and declension ensue in the Church. Therefore, we urge that we should be content with such things as we have, and owe no man aught (but to love one another,) by abstaining from contracts of debt. We should bear in mind, in all our business, that it is our greatest business to serve God and get to Heaven. "Oppression," if rightly understood, brings to our notice a political and moral evil, with which we are all concerned.—Now, it is one thing to know a disease, and another to cure it. If it be possible to make a radical alteration, let us carry the maxim of "do unto all men as we would they should do unto us," into our conduct and practice; and "render unto our servants that which is equal." It is too often seen that pride induces covetousness, and covetousness produces debt, and encreases oppression. But if the evil be remediable, we, not dictating to the higher powers, yet hold ourselves ready and willing to co-operate in the most eligible means of the friends to humanity. "The want of Discipline," loosens the bonds of society, and throws it back into an individual and undivided

state, and makes an opening for the entrance of the enemy and disorder. Therefore, exercise discipline more decisively on immoral members : and as the word discipline implies exercise, we should exercise ourselves more in the duties and concerns of the Church, that we may be expert, and acquit ourselves like men. In order to do more and do better, we should converse more together, that we may understand more of the science of church government. We should talk more freely about what is right and what is wrong, so as to have complete and good understanding one with another ; and "not be slothful in business, but fervent in spirit, serving the Lord." Rather than here to lay down any specific rules, we would recommend, first, that members should act with good intentions ; and, secondly, execute their duty with fervency and zeal. And the plan is in the new Testament, which we recommend to the Churches as the most excellent model. And we request the Churches to urge it upon their members to read it through with a prayerful spirit, once in every three months, for the next year ; and that the Churches require of each individual member, at every quarterly meeting, what progress they make.

One word we drop about ministers : Let them measure themselves by this book, and the members by the same rule measure their duty to one another, and to ministers, and practice accordingly.

Association held at Town Creek Meeting-House, Edgecomb County, N. C. October, 1822.

Query 1st. Is it right for members of the Baptist Church, to go to hear preachers when they know they have been excluded from our faith and order for holding false principles or preaching false doctrines—Yea or Nay? Answered, Nay.

Query 2nd. Is it right to keep a member in fellowship in the Baptist Church, that hath joined the Masonic Society, and does and will frequent their Lodges ? or what advice would the Association give in such case ?

Query 3d. Is it righteous for Christians to oppose the spread of Christianity ?

Query 2nd, received much consideration, and for the want of time was laid over till Monday.

Answer to Query 2nd. We, as an association, do not profess to know any thing about Free Masonry, and therefore would not presume to justify nor condemn the principles thereof; nevertheless it is our opinion, that our brethren, and the ministry in particular, would do well to so highly appreciate the importance of maintaining christian union, and brotherly love, as to forbear being initiated into said society ; and if already initiated, to discontinue visiting their Lodges. For however innocent

their conduct may be in their own estimation, it is now evident that they cannot persist in it, without wounding the tender feelings of their brethren, and endangering the peace and harmony of the churches. And the Association would further advise the Churches to exercise every degree of moderation and Christian forbearance, towards those who have already been initiated into the Masonic Fraternity, and use their utmost endeavours to dissuade them from every thing that would wound the precious feelings of the brethren. And we earnestly entreat our brethren most affectionately "to keep the unity of the spirit in the bond of peace, and to give no offence to Jew nor Gentile, neither the Church of God."

This report was adopted as the answer to the 2nd Query. The 3d Query, which was received, because of the lateness of the hour, was withdrawn by the querist.

MINUTES

OF THE

Neuse Baptist Association

HELD AT

OAK GROVE,

Greene County, North-Carolina,

ON THE

20th, 21st, and 22d days of October,

A. D. 1827.

MINUTES

OF THE

NEUSE BAPTIST ASSOCIATION

HELD AT

OAK GROVE,

Greene County, North-Carolina,

ON THE

20th, 21st and 22d days of October,

A. D. 1827.

AGREEABLY to appointment, Elder Dupree delivered the Introductory Discourse from Ephesians IV. chap. 5th verse: "*One Lord, one faith, one baptism.*" — The Association convened, and opened for business by prayer.

Brother Samuel Simpson was chosen Moderator, William P. Biddle, Clerk, and brother John Joiner, Assistant Brethren Moses Baker and James Barrow were nominated to receive contributions, settle with the Treasurer, &c.

The letters were then called for and read, the names of the delegates enrolled, and the state of the Churches recorded as follows:—

CHURCHES AND COUNTIES	DELEGATES.	Baptised.	Received by letter.	Dismissed by letter.	Excluded.	Restored.	Died.	Present Number.	Contributions.
Hadnot's Creek									
Carteret.	William Garner.	2					1	13	1 50
North River.									
Carteret.	Letter only.	5					6	63	2 00
Newport,									
Carteret.	Cornelius Kennedy.	1		1				44	2 00
Core Creek.									
Craven.	Samuel Simpson,								
Goose Creek,									
Craven.	Jedediah Dixon, Asa Brinson.					1	3	23	2 50
Newbern,									
Craven.	Not represented.								
Swift Creek,									
Craven.	DAVID WHITFORD.						1	17	50
Toisnot,	Ephraim Daniel, Willie Roundtree,								
Edgecomb	Moses Farmer.	1						62	2 50
Town Creek,	THOMAS DUPREE, James Barron,								
Edgecomb	Moses Baker.	3	1	2			1	91	4 00
Union,	Augustine Whitehead, Littleberry								
Edgecomb	Land, Daniel Land,		1		1		1	78	2 00
Little Coleraine,	BENJAMIN BYNUM, Joseph By-								
Greene.	num, John Joiner.	2		1	2	2	1	59	4 00
Chinquipin,									
Jones	Isaac Kornegay, *Joseph Brock.							16	2 00
White Oak,	JOSIAH SMITH, Daniel Smith,								
Jones.	*Thomas Eubanks.	2	1					31	1 75
Beaver Dams,	HENRY HEATH, SOLOMON CA-								
Lenoir.	REY, Areta Jones.	1		2	1		1	30	2 00
Hancock's	WM. P. BIDDLE, Joseph Brooks,								
Pitt.	Joseph W. Worthington.	17	4	20	2			79	3 00
Red Banks,	ABRAHAM CONGLETON, *James*								
Pitt.	*Griffin* George McGowns,	13	2	8		1	8	93	4 00
Black Creek,	*Arthur Barden, James Barnes,								
Wayne.	*Luke Woodward.	5		3		2		72	2 00
Naughnty,	*Haywood Ham. Josiah Gardner,								
Wayne.	William Exum.				2		1	33	2 00
Pleasant Plains,	Alexander Keaton, Alfred Ellis,								
Wayne.	Lewis Herring.		1		1			36	2 00
Friendship,									
Wayne.	Not represented.								
Otter's Creek,	Raleigh Reasons, Stephen Wooten,								
Edgecomb	John R. Scarborough.	2	1				1	31	3 00
South West,									
Lenoir	Not represented.								
Slocumb's Creek.									
Craven.	Not represented.								
Tyson's,	SAMUEL MOORE, John Jones,								
Pitt,	Sherrard Tyson.							15	2 00
Oak Grove,	Titus Carr, *Benjamin Briley, IR-								
Greene.	WIN MOYE.	1	1					9	2 00
Greenville,	THOMAS D. MASON, Thos. Gas-								
Pitt.	kins, Edmund A. Daniel.	3						23	1 00
Roundtree's,	Jesse Roundtree, Noah Tyson, Chs.								
Pitt.	J. Roundtree.	8	3					29	2 00

NOTE.—Ordained Ministers are named in Capitals. Those licensed are in *Italic*, and an [*] denotes absence.

The two last named Churches were lately constituted, and upon their application, were now received as constituent members in this Association.

It was motioned, that the enrollment should be called over, and that any brother knowing himself to have infringed the rules laid down by the last Association, should vacate his seat.

It was also motioned, in addition, that any brother knowing himself to have infringed any of the more sacred rules laid down in the blessed bible, should likewise vacate his seat.—The enrollment was called, but no one moved.

On motion, read the Constitution and decorum.

Elders Hyman and Tyson, and brother M. Bennett from the Kehukee Association, brought us a letter and minutes, and were seated with us.

Elder Newborn from the Chowan, appeared and received a seat with us.

Brother P. P. Lawrence brought us the minutes of the Virginia Portsmouth Association.

On motion, the following were named to write Corresponding Letters, viz:

Brethren Bynum to the Raleigh; S. Tyson to the Cape Fear, or Goshen; Mason to the Kehukee; Griffin to the Chowan; Worthington to Portsmouth.

Agreed, that our next Association be at Town Creek, (near Tarborough,) beginning at 11 o'clock on the Saturday preceding the third Lord's Day in October, A. D. 1828; and that brother Biddle preach the Introductory Sermon. And in case of his failure, brother Congleton.

On motion, brethren Hyman, Dupree, Keaton, Joiner and Biddle, were designated to examine the Circular Letter prepared by brother Bynum, and report on Monday.

Elders Hyman, Dupree and Mason were chosen to preach to-morrow, beginning at 10 o'clock.

Adjourned to Monday 9 o'clock.

LORD'S DAY, October 21st.

Elder Dupree opened the services of the day, and preached from Galatians V. chap. and 22d verse: "*But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith.*" Elder Mason followed from Isaiah XLII. chap. 1st, 2d, and 3d verses: "1. *Behold my servant, whom I uphold; mine elect,* in whom *my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles.* 2. *He shall not cry, nor lift up, nor cause his voice to be heard in the street.* 3. *A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.*" Elder Hyman concluded from Galatians IV. chap. and 7th verse: "*Wherefore thou art no more a servant but a son; and if a son, then an heir of God through Christ.*" We hope a blessing attended the labors of the day.

MONDAY MORNING, October 22d.

Met in Association, and brother Mason prayed.

Called over and improved the enrollment. Called for the Corresponding Letters, which were read and received, and Messengers appointed to bear them as follows, viz:

Brethren Griffin and Biddle to the Chowan; Worthington and Biddle to the Portsmouth; Moye and Keaton to the Goshen; Dupree and Mason to the Kehukee; Congleton and Moye to the Raleigh, each to bear our Minutes with the Letters.

The Committee to which the Circular was referred, reported that they had not found it convenient to be together, and therefore had not the opportunity of discharging the duty assigned them; and advised that the Letter should be then read. After which, it was recommitted for improvement, to the writer, and brother Joiner, who are to forward the same to be annexed to these Minutes.

QUERY. Is it agreeable to the Gospel order to hold

a member in fellowship who makes over his property to defraud his creditors and to injure his securities?

ANSWER. It is not.

The brethren who are now Delegates, and living nearest the Churches which have not represented themselves, are appointed and requested to visit those Churches especially, and enquire affectionately for the reason of their late failures, and exhort them to attend in future.

The Committee to receive contributions, &c. reported as follows:

THE TREASURY,		Dr.
To balance of 1826,		$5 37 1-2
To contributions of the Churches this year,		48 75
To contributions of individuals in Association this year,		14 80
		$68 92 1-2
CR.		
By cash paid Clerk for his services,	$8 00	
By cash paid Elder Bynum for attending Kehukee Association,	4 00	
By cash paid brother Griffin for attending Chowan Association,	8 00	
	$20 00	
		$42 92 1-2

MOSES BAKER,
JAMES BARRON.

Under a deep sense of our unworthiness and dependence, and the many obligations we are under to our Sovereign Lord God, we appoint the Saturday preceding the Lord's Day in April next, a day of solemn fasting and prayer, to be observed most strictly by all the members of all our Churches. We may be reminded that "it is better not to vow, than to vow and not perform."

It is agreed, that five hundred copies of these Minutes be printed and distributed as usual; and that the Clerk prepare them for the press, and forward them where the work can be done on the best terms.

Adjourned to the time and place aforesaid.—Prayer by Elder Newborn.

SAMUEL SIMPSON, *Moderator.*
WILLIAM P. BIDDLE, *Clerk.*

Minutes

OF THE

NEUSE BAPTIST ASSOCIATION;

HELD AT

TOWN CREEK MEETING HOUSE,

EDGECOMB COUNTY, N. C.

ON THE

18th, 19th, and 20th days of October,

A. D. 1828.

PURSUANT to appointment, WM. P. BIDDLE delivered the Introductory Discourse, from I. Corins. XV. Chap. 58th verse.—"*Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.*"

Convened for business, and Brother SIMPSON was chosen Moderator, WM. P. BIDDLE Clerk, Brother JOHN JOINER Assistant Clerk, and Brethren DANIEL SMITH and WILLIAM SANDERS, a Committee to receive contributions, &c.

Brother WAIT prayed.

Read the Letters, and entered their contents as follows:

CHURCHES AND COUNTIES.	Delegates.	Baptised.	Receiv'd by letter.	Dismiss'd by letter	Excluded.	Restored.	Died.	Present Number.	Contributions.
Hadnot's Creek, Carteret.	*William Garner, *Habakkuk Russell.	1					1	13	1 50
North River, Carteret.	Not represented.								
Newport, Carteret.	Cornelius Canaday.			1				43	2
Core Creek, Craven.	*Benjamin White, Cullen Connerly, Samuel Simpson.	1						17	1 50
Goose Creek, Craven.	*John Miller, *John Brinson.						2	21	1 50
Newhern, Craven.	Samuel Wait, William Sanders, *James C. Stevenson.		2		1		1	32	2
Swift Creek, Craven.	David Whitford, Edward Searles.	6					1	22	1
Toisnot, Edgecomb.	Ephraim Daniel, Willie Roundtree, Moses Farmer.	4			2		1	62	3 25
Town Creek, Edgecomb.	Thomas Dupree, James Barrow, Jesse C. Knight.	7	1		4	1		96	4
Union, Edgecomb.	Matthew Whitehead, Littleberry Land, Daniel Land.	10					3	85	2 50
Little Cotentnea, Greene.	Benjamin Bynum, Ichahod Moore, John Joiner.	2			3			58	3
Chinquipin, Jones.	John Wood, Joseph Brock, Isaac Cornega.							16	1 50
White Oak, Jones.	Josiah Smith, Daniel Smith, *Daniel Yates.	3					2	32	3
Beaver Dam, Lenoir.	Henry Heath, *Solomon Carey, Aretas Jones.							30	1 20
Hancock's Pitt.	William P. Biddle, John Cannon, Joseph W. Worthington.	9	1	3	2	1	1	84	4
Red Banks, Pitt.	Abraham Congleton, James Griffin, Benjamin Shivers.	2	1	4		1	1	91	3
Black Creek, Wayne.	Arthur Barden, James Barnes, Rufus Daniel.	11			1	2	2	83	2
Naughunty, Wayne.	Haywood Ham, Josias Gardner, Silas Pate.	29			1			60	2 50
Pleasant Plains, Wayne.	*Lewis Herring, *Alfred Ellis, Alexander Keaton.		2					18	1 50
Friendship, Wayne.	George Herring.							7	1
Otter's Creek, Edgecomb.	Raleigh Reasons, John R. Scarhorough, Stephen Wooten.				1			30	3
South West, Lenoir.	William H. Whitfield, Frederick Loftin, David Jones.	18	5	3				40	3 05
Slocumh's Creek, Craven.	Letter.				1		6	15	2
Tyson's, Pitt.	Samuel Moore, *Sherrod Tyson, John Jones.	2						18	2
Oak Grove, Pitt.	Irwin Moye, Titus Carr, Benjamin Brily.						1	8	1
Greenville, Pitt.	Thomas Mason, *Edmond A. Daniel, George Stokes.	10	4		2	1		34	2 05
Roundtree's, Pitt.	Noah Tyson, Charles J. Roundtree, Washington Wallace.	7	4	9			1	30	2 50
Sandy Bottom, Lenoir.	*Joshua Priest, *Ezekiel Whaley.			1			2	18	2 50
Little Sister, Lenoir.	Joseph Tilghman, John P. Dunn, *Wilson Tilghman.							21	2 55
Unity, Beaufort.	*A. B. Edwards, Jordan Knox, *Josiah C. Worseley.							26	1
Galeway's, Pitt.	*William Galeway, Caleb Smith, *Lanear Griffin.							21	1

The three last named Churches were lately constituted; and received into Association at this meeting.

Visiting Brethren were invited to present their Correspondence, and, together with Ministering Brethren, to take seats with us.

From the Virginia, Portsmouth, Association, Brethren Henry M. Magee and Thomas Fox, with a Letter and the Minutes of the last and the present year, appeared and took their seats.

Elders Baysmore and Rayner, and Brother Joseph Outlaw, from the Chowan Association, appeared with their Minutes and Letter, and were seated amongst us.

From the Goshen Association, (lately formed out of the Cape-Fear) we received a Letter and Minutes by the hand of Brother Josiah Smith.

From the Kehukee Association, we received a Letter and Minutes by the hands of their Messengers, Elders Brickhouse, Carrowan, Lawrence and Ward, who were seated with us.

Our late beloved Brother, Elder Jabez Weeks, having departed this life, the present year, it was agreed that Brethren Wait, Josiah Smith, and Biddle, prepare a Biographical Sketch of his life, to be appended to these Minutes.

Writers of Corresponding Letters were appointed as follows:

Elder Bynum, to the Kehukee Association.
Brother Joiner, do. Chowan, do.
Elder Biddle, do. Raleigh, do.
Elder Congleton do. Goshen, do.
Bro. J. P. Dunn, do. Portsmouth, do.

Appointed Elders Carrowan, Fox, and Lawrence, to preach tomorrow, beginning at 10 o'clock.

Prayer by brother Brickhouse. Adjourn to 9 o'clock on Monday.

LORD'S DAY, 19th October.

Elder Fox introduced worship, and preached from Songs, VI. Chap. 10 verse,—"*Who is she that looketh forth as the Moon, clear as the Sun, and terrible as an army with banners.*"—Elder Carrowan followed, from John, XV. Chap. 1st & 2d verses.—"*I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.*" And Elder Lawrence concluded, from Job, 1st Chap.—"*And Satan came also among them.*——. *Doth Job fear God for nought.*"—A numerous congregation attended, and we pray that a divine blessing may ensue!

MONDAY, 20th October.

Met pursuant to adjournment. Prayer by Elder Samuel Moore.

On motion, called over and corrected the enrolment.

The Corresponding Letters were presented, read and received: and Brethren appointed to bear them as follows: Elders Wait, Congleton, and Biddle, to the Chowan and Portsmouth Associations; Elders Dupree and Bynum, to the Kehukee; Elders Henry Heath, and Josiah Smith, and Brethren A. Jones, and Isaac Cornega, to the Goshen; and Elders Dupree, and I. Moore, and brother E. Daniel, to the Raleigh. The Clerk was instructed to furnish one copy of our Minutes for each Church in the several Associations, and one copy for the Clerk of each Association.

Elder Wait is requested to prepare a Circular Letter for our next meeting. There being no Circular Letter received for this year, it was resolved that the Constitution* and Decorum of this Association be printed with these Minutes.

Whereas it being understood that certain Brethren have some dissatisfaction with the Church, or certain Members of the Church, at Greenville; a Committee, consisting of Brethren Wait, Simpson, Henry Williamson, Jesse Roundtree, Biddle, Josiah Smith, and Joseph Tilghman, were appointed to visit that Church as helps, on Friday before the fourth Lord's day in December next, and make report to our next Association.

It was moved, that the two resolutions passed in 1826, vacating the seats of Missionaries and Masons, should be interwoven into the Constitution of this Association; but the Meeting refused to alter the Constitution, and the motion was negatived.

The Committee to receive contributions and settle the treasury, reported as follows:

THE TREASURY,	Dr.	
To balance of 1827,		$48 92½
To contributions of Churches this year,		64 65
		$113 57½
CONTRA,	**Cr.**	
By cash paid for printing the Minutes of 1826,	$25 00	
By do. do. of 1827,	13 00	
By do. paid Elder Dupree for attending the Kehukee Association,	6 00	
By do. paid Elder Congleton, for attending the Raleigh Association,	9 00	
By do. paid Elder Moye, for attending the Goshen Association,	5 00	
By do. paid the Clerk for services,	10 00	
		$68 00
Balance remaining in the Treasurer's hands,		$45 57½

WILLIAM SANDERS,
DANIEL SMITH.

Our next Association, it was agreed, will be holden at White Oak, Jones County, on the Saturday preceding the third Sunday in October, 1829.—Worship to begin at 11 o'clock. Elder Dupree was appointed to preach the Introductory Sermon, and in case of his failure, Elder I. Moore.

After some consultation, it was left discretionary with the Clerk to have these Minutes printed where he should deem most proper, and distributed as usual.

Adjourned by Prayer.

SAMUEL SIMPSON, Moderator.
WM. P. BIDDLE, Clerk.

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* This was adopted in the year 1794, at Bear Marsh, in Duplin County. Col. Nathan Bryan was Moderator, and Needham Whitfield, Clerk.

THE

CONSTITUTION,

OR

FORM OF GOVERNMENT,

OF THE

Neuse Baptist Association.

From a long series of experience, We, the Churches of Jesus Christ, being regularly baptized upon the profession of our faith in Christ, are convinced of the necessity of a combination of Churches, in order to perpetuate an union and communion amongst us, and preserve and maintain a correspondence with each other in our Union: We therefore propose to maintain and keep the order and rules of an Association, according to the following Plan or Form of Government.

ART. I.—The Association shall be composed of members chosen by the different Churches in our Union, and duly sent to represent them in the Association, who shall be Members, whom they judge best qualified for that purpose, and producing Letters from their respective Churches, certifying their appointment, shall be entitled to a seat.

ART. II.—In the Letters from the different Churches shall be expressed, their number in full fellowship, those baptized, received by letter, dismissed, excommunicated, and dead since the last Association.

ART. III.—The Members thus chosen and convened, shall have no power to lord it over God's heritage—nor shall they have any ecclesiastical power over the Churches; nor shall they infringe any of the internal rights of any Church in the Union.

ART. IV.—The Association, when convened, shall be governed and ruled by a regular and proper decorum.

ART. V.—The Association shall have a Moderator and Clerk, who shall be chosen by the suffrage of the Members present.

ART. VI.—New Churches may be admitted into this Union, who shall petition by Letter and Delegates—and upon examination, (if found orthodox and orderly,) shall be received by the Association and manifested by the Moderator, giving the Delegates the right hand of fellowship.

Art. VII.—Every Church in the Union shall be entitled to a representation in the Association, but shall have only three Members from each Church.

Art. VIII.—Every query presented by any Member in the Association, shall be twice read: and before it be debated, the Moderator shall put it to vote, and if there be a majority for it being debated, it shall be taken into consideration, and be deliberated; but if there be a majority against it, it shall be withdrawn.

Art. IX.—Every motion made and seconded, shall come under the consideration of the Association, except it be withdrawn by the Member who made it.

Art. X.—The Association shall endeavour to furnish the Churches with the Minutes of the Association. The best method for effecting that purpose, shall be at the discretion of the future Associations.

Art. XI.—We think it absolutely necessary, that we should have an Association fund, for defraying the expenses of the same, for the raising and supporting of which, we think it the duty of each Church in the Union, to contribute voluntarily such sums as they shall think proper, and send by the hands of their Delegates to the Association, and those monies thus contributed by the Churches, and received by the Association, shall be deposited in the hands of a Treasurer, by the Association, who shall be accountable to the Association for all monies by him received, and paid out according to the direction of the Association.

Art. XII.—The Minutes of the Association, when printed, shall be regularly filed by the Clerk, and the book by him shall be kept for the use of the Association, and he shall endeavour to have said book present at each Association.

Art. XIII.—The Minutes of the Association shall be read (and corrected, if need be,) and signed by the Moderator and Clerk before the Association rises.

Art. XIV.—Amendments to this Plan or Form of Government, may be made at any time by the majority of the Union, when they may deem it necessary.

Art. XV. The Association shall have power,

1. To provide for the general union of the Churches.
2. To preserve inviolably a chain of communion amongst the Churches.
3. To give the Churches all necessary advice in matters of difficulty.
4. To enquire into the case why the Churches fail to represent themselves at any time in the Association.
5. To appropriate those monies by the Churches contributed for an Association Fund, to any purpose they may think proper.
6. To appoint any Member or Members, by and with his or their consent, to transact any business which they may see necessary.
7. The Association shall have power to withdraw from any Church in this Union, which shall violate the Rules of this Association, or deviate from the Orthodox principles of religion.
8. To admit any of the distant Brethren in the Ministry, as assistants, who may be present at the time of their sitting, whom they shall judge necessary.
9. The Association shall have power to adjourn themselves to any future time or place they may think most convenient to the Churches in the Union.

RULES OF DECORUM.

1. The Association shall be opened and closed by prayer.

2. A Moderator and Clerk shall be chosen by the suffrage of the Members present.

3. Only one person shall speak at a time, who shall rise from his seat and address the Moderator when he is about to make his speech.

4. The person thus speaking shall not be interrupted in his speech by any except the Moderator, till he is done speaking.

5. He shall strictly adhere to the subject, and in no wise reflect on the person who spoke before, so as to make remarks on his slips, failings or imperfections, but shall fairly state the case and matter as near as he can, so as to convey his light or ideas.

6. No person shall abruptly break off or absent himself from the Association, without liberty obtained from it.

7. No person shall rise and speak more than three times to one subject, without liberty from the Association.

8. No Member of the Association shall have liberty of laughing during the sitting of the same, nor whispering in the time of a public speech.

9. No Member of the Association shall address another in any other terms or appelatives but the title of brother.

10. The Moderator shall not interrupt any Member in, or prohibit them from speaking, till he gives his light on the subject, except he break the Rules of this Decorum.

11. The names of the several Members of the Association shall be enrolled by the Clerk, and called over as often as the Association requires.

12. The Moderator shall be the last person who shall speak to the subject, who may give his opinion if he please, before he puts the matter to a vote; but shall have no vote himself, unless the Association be equally divided.

13. That any Member who shall willingly and knowingly break any of these Rules, shall be reproved by the Association, as they shall think proper.

Minutes

OF THE

NEUSE BAPTIST ASSOCIATION,

HELD AT

WHITE-OAK MEETING HOUSE,

JONES COUNTY, N. C.

ON THE

17th, 18th, and 19th days of October,

A. D. 1829.

Elder THOMAS DUPREE, agreeably to appointment, preached the introductory sermon, from Hebrews, II Chap. and 6th verse: "*But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?*"

The Association then convened for business.

Chose brother SAMUEL SIMPSON, Moderator, WM. P. BIDDLE Clerk, brother WILLIAM SANDERS, Assistant Clerk, and brethren CHARLES J. ROUNDTREE and JAMES SHEPPARD, to receive the contributions, and arrange the affairs of the Treasury.

Brother WAIT prayed.

Read the Letters, and entered their contents, as follows:

CHURCHES, AND, COUNTIES.	Delegates.	Baptised.	Rec'd. by letter.	Dismiss'd by let'r.	Excluded.	Restored.	Died.	Present Number	Contributions.
Hadnot's Creek, Carteret.	Wm. S. Garner, Isaac Weeks.	1					1	12	1 50
North River, Carteret.	George Gillican, *Watson Laurence, John W. Piner.	145	1	107			3	109	2 00
New Port, Carteret.	Cornelius Canaday.	5					1	47	2 00
Core Creek, Craven.	Sam'l Simpson, Cullen Connerly.	3						20	1 50
Goose Creek, Craven.	*Asa Brinson, John Brinson.				1		3	17	1 50
Newbern, Craven.	SAMUEL WAIT, *Elijah Clark, William Sanders.	2			1			30	2 00
Swift Creek, Craven.	DAVID WHITFORD, Edward Searles.	4					2	24	1 00
Toisnot, Edgecomb.	*Jesse Barnes, Ephraim Daniel, *Wiley Roundtree.	1		1		1	4	58	2 50
Town Creek, Edgecomb.	THOMAS DUPREE, MARK H. BENNETT, *John Adkison.*	6	3	1	1	1		104	4 00
Union, Edgecomb.	Daniel Land, Elza Taylor, Matthew Whitehead.	7		2			1	89	2 50
Chinquipin, Jones.	Lawson Mallard.							16	1 25
White Oak, Jones.	JOSIAH SMITH, Thomas Eubanks, Job Smith.	3					1	34	2 50
Beaver Dam, Lenoir.	HENRY HEATH,* SOLOMON CAREY *Aretas Jones.	2						31	1 40
Hancock's, Pitt.	WM. P. BIDDLE, Joseph W. Worthington, Frederick Haddock.	13		2	1		1	93	3 00
Red Banks, Pitt.	JAMES GRIFFIN, Wiley Noble, *George McGowns.	1		9	2	1	1	84	3 00
Otter's Creek, Edgecomb.	*John R. Scarborough, John R. Moore, *Stephen Wooten.	3			1			32	2 50
South West, Lenoir.	*Frederick B. Loftin*, William C. Loftin, Winston Andrews.	34	2	5				71	2 00
Slocumb's Creek, Craven.	James Marshall, David B. Gibson.							15	1 50
Tyson's, Pitt.	Warren Wallace.	2						20	2 00
Oak Grove, Pitt.	IRWIN MOYE							8	1 00
Greenville, Pitt.	Ja's Sheppard, Thomas Gaskins, John Hardee.	3	2	1	1		1	36	1 00
Roundtree's, Pitt.	*Noah Tyson*, Charles J. Roundtree Washington Wallace.		1	2			2	28	2 50
Sandy Bottom, Lenoir.	Not represented.								
Little Sister, Lenoir.	ABRAHAM COUGLETON, Giles Hawkins, *John P. Dunn.	3	3		1			26	2 00
Unity, Beaufort.	Jesse Godley, Josiah C. Worseley	16	1	2	1		1	39	1 50
Galeway's, Pitt.	*William Galeway, Caleb Smith, Benjamin Shivers.	11	2					34	1 50
Warren's M. H. Carteret.	JAMES L. WARREN. Whittington Davis, William V. Harriss.							60	2 00
Hunting Quarters Carteret.	Thomas Robertson, *John Lupton, John W Davis.							20	2 00
		283	15	152	10	3	22	1157	55 15

NOTE.—The Ordained Preachers are in SMALL CAPITALS—the Licentiates, in *Italic.*

On motion, the corresponding brethren were invited to sit with us.

Brother Simeon Williams, from the Goshen Association, informed us that he was charged with a message to this.

Elder Ezekiel Trice, from the Raleigh Association, presented testimonials of his appointment, and two copies of their Minutes.

From the Chowan Association, we received a Letter, by the hands of our messenger; their messenger did not attend.

Elder Lemuel Ross, from the Kehukee Association, laid before us their Letter and Minutes.

A copy of the Tract Magazine, for July last, was addressed to this meeting, and laid before it by the Clerk: it was referred, for consideration, to brethren Wait, Dupree, and Biddle, who were requested to report thereon, on Monday.

The following appointments were made on correspondence, viz:

Brother Sanders, to write to the Chowan Association, and brethren Dupree and Biddle to bear it; brother Wait, to write to the Raleigh Association, and brother Bennett to bear it; brother Warren, to write to the Goshen Association, and, together with brethren Josiah Smith, W. Davis and I. Cornega, to present it; brother Dupree, to write to the Portsmouth Association, and, with brother Biddle, to present it.

It being thought, by some, advisable, that this Association should divide, brethren Dupree, Josiah Smith, Bennett, Warren, and Biddle, were named a committee to confer on that subject, and report on Monday.

The committee appointed last year, to meet and sit in conference with the church at Greenville, made the following Report:

We, the undersigned, as the committee appointed by the last Neuse Association, to meet the church at Greenville, on the Friday before the 4th Lord's day in December, have so met, and proceeded to business, as follows: The church, being convened in their meeting-house, a little after 12 o'clock, gave us to understand, that they accepted us as helps, and as the committee of the Association. We opened the meeting with prayer, and chose brother Jesse Roundtree, Moderator, and Wm. P. Biddle, Clerk. After some preliminary discussion and arrangement, it was agreed, to hear what any person might have to say against the church, or any member of the church; when brethren Dupree, Samuel Moore, and Benjamin Bynum, (from amongst a great number who attended,) came forward and lodged complaints against the Pastor of the church, brother Mason, touching his doctrine, and a certain conversation which took place between Elders Dupree and Mason. We remained together 'till after 4 o'clock, and then motioned for adjournment to a private house, at candle light, having earnestly solicited the brethren concerned to attend, and requested any person who had aught to say or charge against brother Mason, or any other member, to attend. We met pursuant to adjournment, and no person attended to say any thing against brother Mason, or the church, notwithstanding the earnest invitation so recently made.

Now, from what appeared before us, we think that the misunderstanding between brethren Dupree and Mason, originated in *honest mistake*, and do hope that their explanations and concessions were as satisfactory to each other, as they were to us. And after the liberal conversation held amoogst us, we have reason to hope that the satisfaction was general, especially as no one has appeared to-night to

urge any thing to the contrary: and it appears, from an enquiry now made, that the church at Greenville is in union and harmony amongst themselves. This we make as our report; and pray to be acquitted as having discharged our duty.

J. ROUNDTREE, | JOSEPH TILGHMAN,
WM. P. BIDDLE, | SAM'L. WAIT,
JOSIAH SMITH, | *HENRY WILLIAMSON.

The report was accepted, and the committee discharged.

Selected Elders Wait, Ross and Biddle to preach to-morrow, beginning at half after ten o'clock. Adjourned to Monday morning, half after ten o'clock. Brother Ross prayed.

LORD'S DAY.

Elder Ross opened the service of the day, and preached from Colossians, III Chap. 1 verse: "*If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.*" Elder Wait followed, from Amos, VII Chap. 2d verse: "*By whom shall Jacob arise? for he is small.*" Elder Biddle concluded, from Luke, XI Chap. 2d verse: "*Lord, teach us to pray, as John also taught his disciples.*" Many people attended, and we can but hope that a divine blessing accompanied the word unto many of them.

MONDAY MORNING.

At the request of the Moderator, brother Trice opened the meeting with singing and prayer. Called over, and corrected the enrolment. The letters of correspondence were presented, read, and received.

The committee, to whom was referred the Tract Magazine, of July last, from the Agent of the General Tract Society, containing a certain proposition from the Society, on the subject of their Tracts, and addressed to the churches, reported:

"That we recommend to the Association, to give the said Pamphlet a welcome reception; and request the Clerk to ascertain from the delegates present, which of them will receive the Tracts.

The report was accepted:

Whereupon, the Clerk asked the delegates present, and found that all were willing to accept Tracts, gratuitously, as proposed in the Magazine. The Clerk was instructed, accordingly, to make known this resolution to brother Davis, the General Agent, and to transmit to him a copy of our Minutes.

The committee to whom was referred a consultation on dividing the Association, asked leave to report as follows:

"That we have considered the subject with our best judgment, and we believe it will be to the advantage and comfort of the churches, and the glory of God, to mutually divide this Association: and, from certain circumstances, we think that the line of division should extend from Tar River to the Goshen Association, so as to embrace the churches at Greenville, Roundtree's, Little Sister, South West, and Chinquipin,

*This brother was present, and assisted at the first sitting. Brother Simpson was providentially prevented.

in the lower district; and that this district should retain the old name, books, &c.; and that the churches above, and below this line, should be at perfect liberty to choose their place of Association.—And may the Lord bless and prosper each, for Christ's sake."

The Report was adopted, and the churches mutually divided, accordingly.—May the Lord bless the act to his glory, and the good of the churches. The whole of the brethren continued to act together until the meeting had done all their business and adjourned.

The churches of the lower district, retaining the old name, agreed, to hold their next meeting at the Red Banks, near Greenville, on the Saturday before the third Lord's day in October, A. D. 1830; and that brother Wait should preach the introductory sermon, and in case of his failure, brother Josiah Smith. Brother Biddle was appointed to write the Circular.

The churches in the upper district, agreed to be known by the name of the Toisnot Association, and that their first meeting shall take place at Toisnot Meeting House, at 11 o'clock on the Saturday preceding the † second Lord's day in October, A. D. 1830. Brother Bennett was appointed to preach the introductory sermon, and if he should fail, brother Samuel Moore. Brother Bennett was appointed to prepare a Circular Letter.

Whereas, the Kehukee Association hath declared a non-fellowship with Bible Societies, Tract Societies, Missionary Societies, and Theological Seminaries, and those who encourage them: we feel it necessary to hesitate, to question, to examine;—and are constrained to think it our duty to God, to ourselves, and to posterity, to suspend our correspondence with that body; praying that God may over-rule and influence us in all truth, and restore us to a happy correspondence, on Christian, and Bible principles!

The biographical sketch of our late beloved Elder, Jabez Weeks, was read and accepted; and it was agreed that it should be appended to these Minutes.

Query— Ought a church to permit members to commune with them, without an acquaintance with their state and standing?—*Daniel Smith.*

Answer—They ought not.

The above query having grown out of the state of the coloured members, at Chinquipin—Brethren Josiah Smith and Biddle, are requested to attend that church, on the first Saturday and Sunday in April next, as helps, and to report to our next meeting.

The Circular Letter was asked for, read and received; and it was agreed, that it should be printed with these Minutes.

The Committee to receive contributions, and settle with the Treasurer, reported as follows:

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† Brother Adkison has since informed the Clerk, by letter, that the brethren had changed the time to the fourth Lord's day.

THE TREASURER,		*Dr.*
To balance of 1828,		$45 57½
" Contributions this Year,		53 15
		$98 72½

CONTRA,	*Cr.*	
By Cash paid for Printing Minutes of 1828,	$15 00	
By ditto paid brother Dupree for attending the Kehukee and Raleigh Associations,	9 00	
By ditto paid brother Biddle for attending the Chowan and Portsmouth Associations,	5 00	
By ditto paid brother Heath for attending the Goshen Association,	3 00	
By ditto paid Clerk for services,	10 00	
		$42 00
Balance remaining		$56 72½

JAMES SHEPPARD,
CHARLES J. ROUNDTREE.

It is agreed, that the money now in the Treasury, shall, at our next meeting, after having paid the current expenses, be apportioned between the Associations now divided.

Adjourned, to time and place appointed.

Prayer by brother Gornto.

SAMUEL SIMPSON, *Moderator.*
WM. P. BIDDLE, *Clerk.*

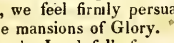
BIOGRAPHICAL SKETCH

OF ELDER JABEZ WEEKS.

In accordance with custom, and our feelings, we make this record to the memory of our dearly beloved brother, Elder JABEZ WEEKS. He was born on the 20th September, A. D. 1753. He was baptised in the month of September. A. D. 1783, and commenced preaching about fifteen years after. He was a firm, devoted servant of the Lord; steady in his purpose to glorify God, and benefit his fellow men. He earnestly preached the Gospel, for many years, to the church at Hadnot's Creek, in his own neighbourhood, and to several others, at a distance.

His ministerial talents were not of the eloquent class; yet his firmness, correctness and perseverance, with his conciliatory and friendly disposition, made him dear to his brethern, and to a large circle of friends. He was blessed with an affectionate wife, and with several children, who were grown at the time of his death. They evinced their veneration and love for their aged parents, by becoming and affectionate deportment.

Often had he gone forth to carry the glad tidings of the Gospel to distant places, and to visit his friends; but one little journey remained, to conclude his earthly care. On the 11th of July, 1828, he left his home, with sister Weeks, his companion, to visit a relation some few miles off; and, when distant a few miles, his beast, becoming refractory, broke the chair, and kicked him; in consequence of which he died about half an hour after, on the spot. Thus was he suddenly removed from the scene of his labours, to the great grief of his family, brethren and friends: removed, we feel firmly persuaded, to a crown and seat prepared for him in the mansions of Glory. Thus lived, and thus died, our beloved brother in the Lord, full of years, and "full of faith." "The memory of the just shall be had in everlasting remembrance."



CIRCULAR LETTER.

The Neuse Baptist Association, convened at White Oak, Jones County, Oct. 17th, 18th, and 19th, 1829, to the Churches they represent, send Christian salutation.

Beloved Brethren—

An ardent desire for the promotion of your own best interests, has prompted us, in this Circular, to suggest a few thoughts to you, founded on the apostolick injunction—"*Let brotherly love continue.*" And in doing this, we shall attempt nothing laboured or critical; but shall content ourselves with being plain and practical.

That such an affection as *brotherly love* actually exists among christians, plainly appears from the expressions of the Apostle, and is happily attested by christian experience. And the very term by which it has been characterized, is exactly adapted to express that affectionate regard which those are prepared to cherish towards each other, who have experienced *the washing of regeneration, and renewing of the Holy Ghost.*

Such persons are convinced, that they were all by nature alike dead in trespasses and sins; that of them it might in truth be said, that then they were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and being without God in the world.

They also learn, from the Holy Scriptures, that there is but one God, and one mediator between God and men, the man Christ Jesus. Hence they all depend upon the same Redeemer for acceptance with God, and eternal life. Being all children of the same family, and journeying through many and similar trials, to the same happy home, it is not difficult to account for the use of the term which the Apostle has employed.

This expression, it will be seen, has exclusive reference to that love which the grace of God alone can originate and support. The very in-

dividuals who are addressed in the epistle to Titus, as christians, among whom this brotherly love existed, are characterized as being in their natural state, hateful and hating one another.

But, although christians cannot embrace, in a brotherly affection, those who are yet the enemies of God, by wicked works; they can, as required in the Scriptures, cultivate for them a genuine regard; a regard which, while they bear testimony against their sins, will lead them to the throne of grace on their behalf.

Besides what has already been suggested, the injunction of the Apostle evidently implies, among others, the two following things:—

First, that brotherly love is immensely important; and,

Secondly, that it may be interrupted.

The importance of brotherly love is, indeed, indicated with much force by many passages of Sacred Scripture.

Behold, says David, how good and how pleasant it is for brethren to dwell together in unity.

In the epistles of John, this subject is frequently introduced.

Take the following as a specimen:

Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. Beloved, if God so loved us, we ought also to love one another. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen.

The exhortation of the Apostle is of great importance for the promotion of the peace and spiritual prosperity of christians themselves.

Such is the nature of the religion which we have professed, that its holy and happy influence, cannot be felt at the same time that the heart is under the control of any unchristian temper.

Whatever may have been the ~~debt~~ of our religious enjoyments in days that have passed, however ready we may have been individually, to say with Peter, although all shall be offended, yet will not I, and even add, in the warmth of our attachment, if I should die with thee, I will not deny thee in any wise, yet all this sacred glow will subside, and our joys depart, when once the injunction of the Apostle; let brotherly love continue, is ~~discontinued.~~ disregarded.

So true it is that—

> "The spirit like a peaceful dove,
> Flies from the realms of noise and strife."

If we would enjoy the comforts of religion, in our own souls, we must cultivate a kind and peaceful spirit. And while, in all cases, we conscientiously guard against sinful compliances to save a brother's feelings, it must be our aim to keep the unity of the spirit in the bond of peace.

So long as this is done, in the spirit with which it is required, we shall have ground to hope, that the God of love and peace will be with us.

But, dear brethren, if the exhortation of the Apostle be indispensable to the promotion of our own religious enjoyment, it will be found no less important to secure united efforts among christians.

An individual can accomplish but a little, if he toil alone. However correct may be his views, and whatever may be the ardour with which his heart is warmed, his efforts must, of necessity, be very limited, and his success but partial, if he have not the approbation and support of his brethren. Hence, we see the necessity of united efforts among us,

if we would hope to accomplish much. And much, indeed, remains yet to be done.

Look, dear brethren, at the low state of many of our churches. See how many of them have only a very partial supply of the preaching of the gospel. See, too, what large sections can be found in our own State, in which, if there be any preaching, it is but seldom enjoyed, and where there is no gospel church, or christian Minister.

We know, and we glory in the thought, that God is a sovereign, and that he worketh all things after the counsel of his own will.—But we are happy to know, also, that God is graciously pleased to employ, among others, human agents to accomplish his purposes. We, then, says Paul, as workers together with him, beseech you also that ye receive not the grace of God in vain. The labours of the Apostles furnish an admirable comment on what they taught concerning human agency.

Notwithstanding they believed and taught that Paul might plant, and Apollos might water, and that there would be no increase unless God himself should give, it they toiled, with an unabated ardour, in planting and in watering, wherever their Divine Master opened to them a door.

Their instructions and their example, and, indeed, the instructions and example of the Saviour himself, may safely be referred to, as a sufficient answer to any objections that may be made to what we are now suggesting.

But this united effort for which we plead, can never be secured, if the injunction of the Apostle, placed at the commencement of this Circular, be disobeyed. Some common tie most exist, the influence of which can be felt by all the churches, before we can have any reason to believe, that their energies will be united to promote the same object. And the same thing is necessary, to unite individual christians.

But, brethren, what common bond is there to unite us together, if brotherly love do not continue?

Paul and Barnabas toiled together for a season, in the utmost harmony. Great success attended their efforts. The fellowship they then enjoyed was doubtless rendered the more delightful, by the expectation that it would never be interrupted.

But yet, near the close of the 15th chap. of the Acts of the Apostles, we find these same servants of the Most High, in consequence of a seemingly trifling incident, contending, and departing the one from the other. And hence they furnished painful evidence, not only of the frailty of man, but also that their brotherly love had suffered a very serious abatement.

Such occurrences have been witnessed, we regret to say, in too many instances, in our own day. Not only have individuals composing the same church, but whole churches belonging to the same Association, separated themselves into distinct parties, and refused to act in concert with their brethren.

It would be well, indeed, if the business stopped here. But, unhappily, this state of things is seldom arrested, till each of the parties has been found warmly engaged in criminating and recriminating the other. Such are the painful consequences, which are always to be feared among christians, where brotherly love does not continue.

Concert in action, in this state of things, is entirely at an end.

We have said, dear brethren, that much yet remains to be done; and we have mentioned some circumstances in proof of the assertion.

Many more might still be named. What, under these circumstances, ought we to do? What, we may ask, would the Apostles themselves do, were they to revisit this world of sin and death?

In reply to these interrogations, let us ask, what did they actually do when they were here? With what emotions did they look on the world around them, sunk in sin, and exposed to an endless hell?

Let us hear their own reply.

So intent was Paul in the work to which he was called, that we hear him say; neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the Grace of God.

The work in which this good man was then engaged, was eminently calculated to improve the condition of society, and to set in order the things that were wanting. And we may say in a word, that all the Apostles were most willing to spend and be spent in their work.

Let us then, in view of what ought to be done, particularly in our own State, endeavour to get near to God, that our hearts may be warmed; that brotherly love may not only continue, but increase; and that we may find it our highest joy to consult, and toil, and pray together, for the promotion of the best interests of our dear Redeemer's Kingdom. Let us love the brotherhood in deed, and in truth.

But the importance of the injunction under consideration may also be argued, from its necessity for making good impressions on others. The propriety of this remark will be more fully seen, when it is recollected, that much, very much of what God is doing for the promotion of his own cause, he accomplishes by human instrumentality.

It is, then, highly important, that christians should cultivate an understanding among themselves, adapted to enlarge their usefulness among men. This must be obvious to every one.

But it should be kept in mind, that men of the world, in this christian land, are far from being totally ignorant of the theory of religion. They know that we profess to have found something in the christian religion, which causes us to take a peculiar delight in the society of such as bear the image of Christ. They hear us, occasionally, commending christian principles and christian fellowship, and speaking, sometimes, with rapture, of the happiness we hope to enjoy in the society of christians in the world to come. But if, after all, they see that brotherly love does not continue among us, how can we address them upon the subject of religion? If they be convinced that our own hearts are not under its influence, whatever they may say, or whether they speak at all, they will think at least of the old proverb, physician, heal thyself.

It is, dear brethren, of unutterable importance, if we would serve our Redeemer acceptably, and be useful to others, that we love as brethren. When this is done, and our general deportment is what it should be, we can converse with others with the prospect of doing good. Indeed, our whole life will then be loud preaching to those unreconciled to God.

But it is time we proceed to remark, that brotherly love may be interrupted. This must be admitted, or we cannot see the necessity, or even propriety, of the apostolick injunction on which we are commenting.

Brotherly love, we consider, as the fruit and effect of love to God. Every one that loveth him that begat, loveth him also that is begotten of him

We should be contradicted by many passages in the writings of Paul, should we understand him, in the exhortation we are now considering, as intimating that a christian may fall from grace. He and Barnabas disagreed and parted, but continued steadfast in the faith. Brotherly love may be interrupted by many things; but we can now notice only a few of them, and these very briefly.

The first thing we shall mention is, an aspiring spirit. At a very early period, even when the Saviour himself was with them, the disciples began to contend who should be the greatest.

What was it that ye disputed among yourselves by the way, said their Divine Master, on a certain occasion? But they, guilty and ashamed, held their peace. For by the way they had disputed among themselves, who should be the greatest. And he sat down, and called the twelve, and saith unto them; If any man desire to be first, the same shall be last of all, and servant of all.

This same spirit, prompting the inquiry: who shall be the greatest? has ever been the true cause of a large proportion of the coldness and dissention which, at different periods, have disturbed the church of God.

Again, a jealous spirit will weaken the tie by which christians are bound together.—One brother suspects that another designed, on some occasion, to treat him with neglect: and, in his turn, he puts on some forbidding and repulsive airs. Coldness ensues. Brotherly love does not continue. And all in consequence of a bare suspicion. Behold how great a matter a little fire kindleth.

Sometimes, too, envy does much to destroy the fellowship of brethren. Let it be remembered that charity envieth not.

But the only remaining observation our limits will allow us to make, is, that in many of the instances wherein brethren have failed to dwell together in unity, the disaster has originated in a forgetfulness of the assertion of the Apostle, that charity thinketh no evil.

The same customs do not, in every place, prevail. And hence one brother becomes convinced that another must be proud, because, in his appearance and demeanour, he differs so much from himself. So that the mere article of dress may easily become, under these circumstances, the source of bitter contentions.

But the charity which thinketh no evil, will induce a man to look first for a favourable construction of what he may see or hear, and not, at once, to pronounce a man proud, and impute to him unchristian motives, only because he wears a coat different from his own. These, and many other causes, too frequently alas! prevent the existence of that christian fellowship which should ever be cherished among the followers of the blessed Jesus.

Whatever may be the particular cause of dissention in any given case, it will always be found peculiarly effective, when religion is at a low ebb. But the remedy, dear brethren, and the only remedy of any avail, is religion itself. He who would enjoy an evidence that he feels the influence of brotherly love, must live daily near to God.

By this we know that we love the children of God, when we love God and keep his commandments.

And now, brethren, we commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

NEWBERN:
PRINTED BY J. I. PASTEUR.

MINUTES

OF THE

NEUSE BAPTIST ASSOCIATION:

HELD AT

RED BANKS, PITT COUNTY, N. C.

ON THE

16th 17th and 18th days of October,

A. D. 1830.

NEWBERN:

JOHN I. PASTEUR, PRINTER.

1831.

MINUTES, &c.

According to appointment, Elder Josiah Smith preached the introductory sermon, from Isaiah, LXII Chap. 1st verse.

"For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

The Messengers from the Churches convened.

Brother Congleton prayed. Chose Brother Simpson, *Moderator*, Wm. P. Biddle, *Clerk*, Charles Kelly, *Assistant*, and James Sheppard and Daniel Smith, Committe to receive Contributions, &c.

NOTE.—Ministers' names are in SMALL CAPITALS; Licentiates in *italic*. Those with this mark * were not present.

CHURCHES AND COUNTIES.	DELEGATES.	Baptized.	Rec'd. by Letter.	Dism'd. by Letter.	Excluded.	Restored.	Died.	Present number.	Contributions. D	C
Hadnot's Creek,	* William Garner,									
Carteret.	Isaac Weeks,	3		1				14	1	50
North River,	George Gillican,									
Carteret.	Watson Laurence,									
	John W. Piner,	1	1	1	3			50	1	50
New Port,	Thomas Morton,									
Carteret,	* Cornelius Canady,									
	Abner Quin,	5					3	48	2	00
Core Creek,	Samuel Simpson,									
Craven.	Cullen Connerly,			2				18	1	50
Gonse Creek,	John Brinson,									
Craven.	* Asa Brinson,			1			2	14	1	00
Newbern,	JOHN ARMSTRONG,									
Craven.	Charles Kelly,									
	* Elijah Clark,	8	3		1			42	3	00
Swift Creek,	DAVID WHITFORD,									
Craven.	Nathan Whitford,				1	1		24	1	00
Chinquipin,	*Joseph Brock,									
Jones.	* Daniel Stanly,									
	Isaac Cornega,	2		3				17	2	00
White Oak,	JOSIAH SMITH,									
Jones.	Daniel Smith,									
	Lewis Humphrey,	2	1	1			1	35	2	00
Hancock's,	WILLIAM P. BIDDLE,									
Pitt.	John Cannon,									
	Joseph W. Worthington,			2	3	1	2	87	3	00
Red Banks,	JAMES GRIFFIN,									
Pitt.	Wiley Noble,									
	George McGowns,			2	6	1	4	74	3	00
South West,	*Frederick B. Loftin,*									
Lenoir.	William C. Loftin									
	Samuel Loftin,	11	2	2	2			83	2	00
Slocumb's Creek,	* Dexter Gibson,									
Craven.	David B Gibson,	1			1		1	14	1	50
Greenville,	THOMAS D. MASON,									
Pitt.	James Sheppard,									
	Reading S. Blount,		2					36	2	00
Roundtree's,	*Noah Tyson,*									
Pitt.	Charles J. Roundtree,			1			1	26	2	00
Little Sister,	ABRAHAM CONGLETON,									
Lenoir.	Joseph Tillman,									
	John P. Dunn,	4		1	1		1	29	2	00
Unity.	* Brittain Edwards,									
Beaufort.	* Josiah C. Worseley,									
	Jordan Knox,	4	1				1	42	1	50
Gallnway's,	Benjamin Shivers,									
Pitt.	Caleb Smith,									
	Lanear Griffin,	7	1					42	1	50
Warren's M. H.	JAMES L. WARREN,									
Carteret.	* Whittington Davis,									
	* Isaac Lewis,	7	15					85	2	00
Hunting Quarters.	John Lupton,									
Carteret.	Silas Lupton,	34	43					109	2	00
Tarborough 1st,	Henry Austin,									
Edgecomb.	* Peter P. Lawrence.									
	Reading S. Long,							21	2	00

Invited Brethren in the Ministry to sit with us—and brother Swinson, from the Goshen, and brother Dowd, from the Raleigh Association, accepted the invitation.

Brother Swinson presented a Letter and Minutes from the Goshen Association.

Nominated to write—

Tho. D. Mason, to the Goshen Association, and Josiah Smith to bear it; Jos. W. Worthington, to the Raleigh, and Tho. D. Mason and Henry Austin to bear it; Samuel Simpson, to the Chowan, and Elders Mason and Armstrong to be the Messengers. W. P. Biddle, to the Portsmouth, and Elders Armstrong and Mason to convey it. W. P. Biddle, to the Toisnot, and Elder Griffin to carry it, together with $13, their proportion of the fund on the late division.

Brethren Dowd, Mason and Armstrong, were named to examine the Circular. Chose Brethren Swinson, Dowd and Biddle to preach tomorrow.

Adjourned with prayer, to Monday morning 9 o'clock.

LORD'S DAY.

Elder Swinson commenced the service of the day, and preached from John x Chap. 27th and 28th verses. Elder Biddle followed, from Esther x Chap. and 3d verse. Elder Dowd concluded: from Acts xxii Chap. and part of the 16th verse. A large congregation attended, and we trust a blessing will follow.

MONDAY MORNING.

The Association sat and Elder Armstrong prayed.

The Corresponding Letters were produced, read and received.

The Circular was read and approved.

The Committee to receive contributions, &c. reported as follows:

THE TREASURY,	Dr.
To balance remaining in the year 1829,	$56 72½
To contributions of this year,	40 00
	$96 72½

CONTRA,	Cr.	
By Cash paid for Printing Minutes,	$18 00	
This sum sent the Toisnot Association,	13 00	
Paid Clerk, for services,	10 00	
		$41 00
Balance remaining, October, 1830,		$55 72½

JAMES SHEPPARD,
DANIEL SMITH.

Query.—What shall be done where a brother has become deranged in his mind, so that he is quite crazy, and uses profane language, such as cursing and swearing? Isaac Weeks.

Ans.—We advise the Church, where such a case exists, to make it a special subject of prayer, and if the brother is not reclaimed, exclude him.

It is agreed that the next Association be held at Warren's Meeting House, Carteret County, on the Saturday preceding the third Lord's day in October, 1831; and that Wm. P. Biddle preach the Introductory, and if he shall fail, that Elder Congleton perform that service.

Elder Mason is requested to write a Circular.

On motion, adjourned.

Prayer by Elder Whitford.

SAMUEL SIMPSON, *Moderator*,
WM. P. BIDDLE, *Clerk*.

CIRCULAR.

Beloved Brethern,

The appellative by which we address you, may be the theme of our present Circular.—By the same heavenly Father we, if believers, are brought unto the same hope of our calling in Christ Jesus.—Having the same Father, a like deliverance, and a like precious Faith, and one hope of our calling, it is reasonable to expect a family likeness, and a fraternal love to exist amongst us. It is also inconsistent to expect, that the same unchangeable Spirit doth operate upon, and teach one man a certain way, and another man a different one. The same Spirit, which taught the Apostles and ancient christians, also now teaches the modern christains; and is uniform and harmonious in his teachings. Why, then, it may be asked, is there so much difference and diversity in the professing world? In the first place, we may answer, that there are a great many who profess, and yet do not possess vital godliness; for there is such a case as having the form of godliness, without the power. Consequently, those make a difference and diversity amongst professing christians. In the second place, is it not obvious, that after we subtract those, that amongst the remainder, amongst real christians and believers, there is a difference and diversity? Amongst children of the same family, there may be difference of stature, of complexion, of strength of body and of turn of mind, and yet a family likeness, and some common similarity bespeak the brotherhood true. And is there not some indelible characteristics and family features in common amongst the real brotherhood of christians? If so, why then, the question returns, this difference amongst even real christians? The sceptic considers this as a reason of his infidelity, and the christian himself is often at a loss for the real cause. It may be replied, "that which is born of the flesh is flesh, and that which is born of the Spirit is Spirit."

Here then we see, that in every christian there is a kind of double nature—two grand sources of action, the mind and the flesh—for an Apostle saith, with my mind I serve the law of Christ, and with my flesh the law of Sin—hence the diversity amongst brethern. Although the mind is under the influence of the Spirit, yet the flesh is under the various influence of constitutional predisposition, educational prejudices, ministerial teaching, modes and habits of thinking, books that are read, and also fashionable errors. And thus, while the world, and the devil and the flesh are represented as the grand adversaries to christians, it seems to be overlooked that the flesh operates in any way to our disadvantange but by immorality, when it is liable to encourage and carry on a great variety of errors. Hence the great variety of opinions amongst christians and brethern. Question, shall christians divide themselves into as many sects as there are varieties of opinions? or shall they agree to think and let think on matters of minor consideration? Beloved brethern, unless there is exercised some mutual forbearance, some charitable concessions, there can be no fellowship—and if no fellowship, no society. We are to make our standard of christianity neither too high nor too low, but such as the Gospel makes it, if too high, too few reach it, and many real christians are excluded; if too low, then too many are embraced within it, and a great many unconverted are admitted. In faith and love, christians meet on the chief corner stone, on the common level, and have fellowship with God, and with his Son Jesus Christ, and thus are brought into fellowship with one another. And faith, working by love, produces and maintains those good works required in the Gospel. And it is said, and "all ye are brethren," children of the same Father, the household of faith, having like hopes, like fears, like sorrows, like comforts, like doubts, like promises, like trials, like supports, like enemies, like troubles, and are bound to the same heaven and home. Surely then there ought to be a like love pervading the whole. And this love should cover a multitude of sins; at least it should induce the christian to have as humble views of himself as of his brethren. Let the brother of high degree rejoice in that he is made low, and the brother of low degree rejoice in that he is exalted. Hence the brethren are exhorted to be of one mind, and to let the mind be in them which was in Christ Jesus, who thought it not robbery to be equal with God, yet took upon himself the form of a servant and became obedient unto death, even the death of the cross. Therefore, brethren, let these considerations move you to attend to the exhortation, "Let brotherly love continue." When Joseph had disclosed himself to his brethren, on dismissing them, he said, "See that ye fall not out by the way." He was a great judge of human nature, and knew the aptitude of men to charge even their own faults upon others; and likewise the dear Saviour seems to superadd to all his other laws and commands, another statute, saying, "A new commandment give I unto you, that ye love one another." Love is the fulfilling of the Law, and every one that is born of God loveth his brother. If we say that we love God and love not our brother, we lie and the truth is not in us. Love is made the test of our christianity, "by this shall ye know that ye have passed from death unto life, because ye love the brethren." O brethren, we should endeavour to keep the

unity of the Spirit in the bonds of peace. It is sometimes the case, that brethren do fall out by the way like the two Israelites, whom Moses found striving (or fighting) with each other; he asked why they did so, seeing they were brethren, when he that was in fault, reproached him so that he fled. When brethren do thus, it bespeaks a high-minded, heady, unstable feeling, and a want of christian meekness and love. We are all imperfect—therefore should not consider it unbecoming to confess our faults one to another, that brotherly love may continue. The more humility and love you have, the less you will be disposed to find fault with your brethren, and the less of a cavilling spirit will you have. Therefore you should provoke one another, not to envy and contention, but to love and good works. Beloved brethren, you must be well aware that for many years past our Association has been the scene of debate and strife, and consequently of some unhappiness. Hence but little good has been done, and but very few and limited revivals have been experienced. Some have encouraged the dogmatical declamation of a certain kind of public speaking, which is called preaching the Gospel. And instead of provoking one another to love and good works, a fault-finding, criminating, suspicious spirit, has been engendered, which, unless you open your eyes to examine and lift your hearts to pray against it, will destroy our respectability and peace together.

Was charity in lively exercise, did brotherly love continue, we should have peace and harmony. Ought we not, then, to cherish those peaceable, meek and lamb-like dispositions? If any man, says an Apostle, have a quarrel against any, as God for Christ's sake forgave us, so also ought we to forgive one another.

Brethren, if indeed we are the children of God, and *brethren*, we ought to waive little things and love one another, endeavoring to keep the unity of the Spirit in the bond of peace.

The grace of our Lord Jesus Christ be with you all. Amen!

SAMUEL SIMPSON, *Moderator.*
WILLIAM P. BIDDLE, *Clerk.*

MINUTES

OF THE

NEUSE BAPTIST ASSOCIATION,

HELD AT

WARREN'S MEETING HOUSE,

CARTERET COUNTY, N. C.

ON THE

15th, 16th, and 17th Days of October,

A. D. 1831.

NEWBERN:
PRINTED BY THOMAS WATSON.
1831.

The Introductory Sermon was preached by Elder John Armstrong, from II. Corrin. IV. chap. 3d verse. "But if our gospel be hid, it is hid to them that are lost."

The Messengers from the Churches convened.

Prayer by brother Biddle.

Chose brother Henry Austin Moderator, William P. Biddle, Clerk, William Sanders, Assistant Clerk, and William Hancock and Reading S. Blount, a committee to receive the contributions, arrange the Treasury, &c.

Read the Letters and entered their contents.

Note.—Ministers' names are in SMALL CAPITALS, Licentiates in *Italic*. Those marked thus, * were not present.

Churches and Counties.	Delegates.	Baptized.	Rec'd by letter.	Dismissed by letter.	Excluded.	Restored.	Died.	Pres't No.	Contributions.
Hadnot's Creek, *Carteret*,	Not represented.								
North River, "	John W. Piner,	2	2		1		1	52	1 25
	Jacob Simpson,								
	George Piner.								
Newport, "	Not represented.								
Core Creek, *Craven.*	*Samuel Simpson,			1				17	1 50
	*Cullen Connerly,								
	*Lewis Humphrey,								
Goose Creek. "	*John Brinson,	2				1		18	1 50
	*Solomon Bramton.								
Newbern, "	John Armstrong,	4	2	2	1		3	44	3 00
	William Hancock,								
	William Sanders.								
Swift Creek, "	Not represented.								
Chinquipin, *Jones.*	Letter only.	6		2				20	1 55
White Oak, "	Not represented.								
Hancock's, *Pitt.*	*William P. Biddle,			7	1		1	78	3 00
	*J. W. Worthington								
	*Asa Gardner.								
Red Banks, "	Not represented.								
South West, *Lenoir.*	*John Jackson,	3		1	2		1	74	2 00
	*Wm. C. Loftin,								
	Shadrach Loftin.								
Slocumb's Creek, *Craven.*	Not represented.								
Greenville, *Pitt.*	Reading S. Blount.		2	3				33	1 50
Roundtree's, "	*Noah Tyson,	1			3		1	23	1 60
	*Gideon Fulford.								
Little Sister, *Lenoir.*	Not represented.								
Unity, *Beaufort.*	*J. C. Worsly,	1	1					44	1 50
	*Jordon Knox,								
	*William Mayo.								
Galloway's, *Pitt.*	Ca eb Smith,								
	*Benjamin Shivers,								
	*Silas Edwards.								
Warren's M. H. *Carteret.*	Alpheus Willis,			4	3			81	1 82
	William V. Harris,								
	John S. Davis.								
Hunting Quarters, "	William Gaskill,			2	26			78	2 00
	Thomas Day,								
	Daniel Harris.								
Tarborough, *Edgecomb.*	Henry Austin,			3				20	1 00
	*P. P. Laurence,								
	*Henry Johnson.								

Brother Isaac Sanders, from the Goshen Association, presented a letter, and was invited to sit with us.

Ministering brethren being invited to sit with and assist

us, brother J. L. Warren, from the Church at North River, seated himself accordingly.

Took up the business of Correspondence, and appointed as follows:

Brother R. S. Blount to write to the Goshen Association, and brethren William Rhem and Shadrach Loftin to bear it.

Brother Armstrong to write to the Raleigh, and brethren Austin and Blount to bear it.

Brother Sanders to write to the Chowan, and brethren Austin and Hancock to bear it.

Brother Biddle to write to the Portsmouth, and brother Austin to bear it.

Brethren Thomas Day, David Lawrence and Calvin Davis, are named as a Committee and requested to arrange the preaching of this meeting.

Whereas, some of the Churches have complained in their letters, of the unfriendly course pursued by some travelling preachers who come amongst us; brethren J. Armstrong, R. S. Blount, William Gaskill, Caleb Smith, Wm. V. Harriss, William P. Biddle and George Gillican, are appointed a Committee to deliberate on that subject and report on Monday.

As it appears that the Church at Hunting Quarters have experienced some trying difficulties, it is agreed to appoint brethren John Armstrong, Caleb Smith, and William P. Biddle, to inquire into the state of that Church, and report on Monday.

Query.—Is not the man who is a member of a Church and head of a family, censurable if he neglects family worship?——H. Austin.

Adjourned by Prayer, to Monday, 9 o'clock.

LORD'S DAY, OCTOBER 16.

Elder Warren opened the services of the day, and preached from Genesis VII. chap. 1st verse. "Come thou and all thy house into the ark."

Elder Biddle continued, from Mark XVI. chap. 15th and

16th verses. "And he said unto them, go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned."

Elder Armstrong concluded, from Acts XVII. chap. 30th verse. "And the times of this ignorance God winked at; but now he commandeth all men every where to repent."

Great attention and much feeling seemed to prevail, and we hope and pray that a divine blessing may rest on the exercises of this day.

MONDAY, OCTOBER 17.

Assembled pursuant to adjournment. Prayer by brother Austin.

Called over the enrolment of members. Agreed to call on the Committees to report.

The Committees to write corresponding letters, read them, and they were received and signed.

The Committee on the state of the Church at Hunting Quarters, reported as follows:

That they have carefully investigated the proceedings of said Church, as far as the subject came before them, in relation to that portion of members which the Church has excluded, and your Committee find and believe that the Church has proceeded according to discipline, and they they approve of the proceedings of said Church.

The report was approved by the Association.

The Committee to whom was referred the grievances complained of by some of the Churches, reported the following as proper to be inserted in the minutes. It was approved and adopted unanimously:

That in the opinion of this Association, Bible Societies, Missionary Societies, Tract Societies, and the Baptist State Convention,* have for their object the glory of God and the good of their fellow men; and that the hostility arrayed against these institutions, originates, not from the meek and humble spirit of the christian solicitous for the

* The Editor feels persuaded that if it had been thought of, Sunday Schools would have been added.

salvation of men, but from ignorance and prejudice. The Association believes it to be the duty of every christian to evince by his life and his efforts, that he himself believes the gospel, and that he is warmly interested in the extension of its truths, and solicitous for the eternal salvation of man. And further, the Association is of the opinion, that the above named institutions are happily calculated for the promotion of the great and benevolent designs of the gospel; and the Association deems it the privilege of each of its members to aid and assist such institutions, and of this privilege no one can be deprived, with any pretensions to justice. And hence, no Church has the authority to say that its individual members shall or shall not contribute of his substance for the advancement of such institutions. The Association maintains that every member should be left, and of right is left, to his own sense of duty on these subjects. The Association is of the opinion that members of the same Church, differing in their sentiments upon these subjects, may, and ought to live together in fellowship; and the Association does most sincerely recommend to all the members of the several Churches constituting her body, that, while they entertain and cherish their own opinions on the liberal institutions of the day, they allow their brethren differing from them on the same subjects, the enjoyment of the same privilege.

The Association regards with emotions of sorrow, those ministering brethren, who, in visiting our Churches, instead of preaching the gospel of our Lord and Saviour, and striving to maintain the unity of the spirit in the bonds of peace, sow division and discord among the brethren, and thus do injury to the cause of the Redeemer. The movements of such ministering brethren are most manifestly influenced by ignorance and prejudice, and while prosecuting this unhappy course, they do most evidently exhibit a ruthless disregard to all propriety, to brotherly love, to christian courtesy, and to manly delicacy; and if they cannot visit our Churches without misrepresenting our views, arraigning our motives and condemning our efforts, the Association would gladly dispense with their services.

The Committee on the Contributions reported. See the report on the concluding page.

Whereas, it has beeen represented that some diversity of opinion exists in the Church at Little Sister. We nominate and appoint brethren Samuel Simpson, John Armstrong, William Sanders, James Griffin, and William P. Biddle, as a committee to wait on and confer with that Church, and report to the next Association.

The Query received on Saturday, respecting family worship, was answered in the affirmative.

Query.—Is it according to gospel order for this Association to hold in fellowship any Church within its bounds, which permits the members of said Church to be violaters of the holy Sabbath ?——John W. Piner.

Answer.—He who lives in the violation of the Sabbath day, is unfit to be a member of any Church. The Church that countenances such violation, is unfit to be a member of any Association. " Remember the Sabbath day to keep it holy."

Resolved, That in consequence of the coldness and depressed state of religion in our Churches, we appoint the first Wednesday in January 1832, as a day of fasting, humiliation and prayer to Almighty God, for a revival in the Churches of this Association.

The next Association is appointed to be held at South West, Lenoir county, on the Saturday preceding the 3d Lord's day in October, 1832. Elders James Griffin and James L. Warren are nominated to preach the introductory sermon, beginning at 11 o'clock A. M.

Elder Armstrong is appointed to prepare a Circular Letter for the next meeting.

Agreed that the Clerk prepare the Minutes for the press, have six hundred copies printed and deposited with brother Sanders for distribution.

After Prayer, adjourned to the time and place as named above.

HENRY AUSTIN, *Moderator*

WILLIAM P. BIDDLE, *Clerk.*

The Committee of Finance, to whom was referred the examination of the Treasurer's Account, and to receive the Contributions of the Churches, REPORT:—

The Treasury		Dr.
To balance remaining in hand, - - -		$ 55 72½
contributions to this Association, - -		24 72½
		$ 80 45
Cr.		
By this sum paid for printing the Minutes,	$ 13 00	
this sum paid the Clerk for services,	10 00	23 00
Leaving a balance in hand of - - -		$ 57 45

WILLIAM HANCOCK,
READING S. BLOUNT.

MINUTES

OF THE

Neuse Baptist Association,

HELD AT

SOUTH WEST MEETING HOUSE,

LENOIR COUNTY, NORTH CAROLINA;

ON THE

20th, 21st, and 22d days of October,

A. D. 1832.

NEWBERN:
PRINTED BY JOHN I. PASTEUR.

1832.

Elder James L. Warren preached the introductory sermon, from Matt. xxv. chap. 46th verse. "And these shall go away into everlasting punishment, but the righteous into life eternal."

Convened for business. Brother Griffin prayed.

Proceeded to choose brother Simpson, *Moderator;* brother Biddle, *Clerk;* and brother Sanders, *Assistant Clerk.*

Brethren Z. Slade and Wm. Loftin were appointed to receive the Contributions, and arrange the pecuniary business.

On motion, read the Constitution, and Rules of Decorum.

Brethren John Jackson, Stephen Graham, Wm. B. Rhem, and David Jones, were appointed a Committee to arrange the order of preaching during the Association.

CHURCHES AND COUNTIES.	Messengers.	Baptized.	Rec'd. by Letter.	Dism'd. by Letter.	Excluded.	Restored.	Died.	Total.	Contributions. D	C
Hadnot's Creek, Carteret.	Not represented.									
North River, Carteret.	JAMES L. WARREN, George Gillican.	1		3	12			41	1	00
New Port, Carteret.	Not represented.									
Core Creek, Craven.	Samuel Simpson, Benjamin White, *Lewis Humphrey.			4			1	12	1	50
Newbern, Craven.	JOHN ARMSTRONG, Zaccheus Slade, William Sanders.	40	2	1	1		4	80	2	00
Goose Creek, Craven.	Not represented,									
Swift Creek, Craven.	Not represented.									
Chinquepin, Jones.	James Reynolds, Wm. Rhem, senr. Thomas Alphin.	24		4				31	1	00
White Oak, Jones.	Not represented.									
Hancock's, Pitt.	WILLIAM P. BIDDLE, John Cannon, Asa Gardner.			3	1		1	83	2	50
Red Banks, Pitt.	Not represented.									
South West. Lenoir.	*Frederick B. Loftin,* William C. Loftin, Joseph Tillman.	4	6	4				80	2	00
Slocomb's Creek, Craven.	Not represented.									
Greenville, Pitt.	*Edmund A. Daniel, *Patten Knox, Benjamin Briley.	16	3		1	1		45	2	00
Rountree's, Pitt.	Isaac Baldree, Chas. Rountree.	4						27	1	50
Unity, Beaufort.	Not represented.									
Galloway's, Pitt.	Benj. Shivers, Caleb Smith, William Galloway.	4	1	4	1		1	36	1	50
Warren's M. H. Carteret.	EZEKIEL TRICE, Wilson Davis, *Isaac Wade.			10			2	65	1	90
Little Sister, Lenoir.	Orlando Canfield, ABRAHAM CONGLETON, JOHN P. DUNN.	6		11	1			32	1	50
Hunting Quarters, Carteret.	Not represented.									
Grindall Creek, Pitt.	WILLIAM CLARK, *Benj. F. Eborn, *Lewis Spier.							83	1	50

On motion, Brethren charged with Letters of Correspondence from sister Associations, were invited to present them, and to sit with us in our deliberations. Brother Stephen Graham from the Goshen, represented his appointment to this, and our failure in attending their two last meetings, declared at the same their desire to continue a correspondence with us.

On motion, the letter from the Little Sister Church was laid on the table, until the other letters were read. When the question for receiving it was taken up, after some remarks, it was referred to a Committee, consisting of brethren Armstrong, Biddle, Sanders, Warren, and Griffin, and they were likewise to confer with the Delegates from that Church, and report on Monday.

The Church at Hancock's having invited the attention of this Association, to the subject of publishing our general views of Doctrine, brethren Armstrong, Biddle, Sanders, Warren, and Griffin, were appointed a Committee to draw up an outline of the belief of this Association, and report on Monday.

On motion, to attend to correspondence with sister Associations, it was agreed, that brother Sanders write to the Goshen, brother Armstrong to the Portsmouth, brother Slade to the Chowan, and brother David Jones to the Raleigh.

Worship appointed for to-morrow at 10 o'clock.

Adjourned by prayer to 10 o'clock on Monday.

LORD'S DAY, 21st OCTOBER.

Elder Clark introduced the services of the day, from Rom. i. chap. 16th verse. "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth."

Elder Armstrong followed from John v. chap. 40th verse. "And ye will not come to me that ye might have life."

Elder Biddle concluded from Philippians ii. chap. 12 and 13 verses. "Work out your own salvation with fear and trembling; For it is God which worketh in you both to will and to do of *his* good pleasure."

MONDAY, 22d OCTOBER.

The Association assembled for business. Brother Trice prayed.

The Committees were called on to report.

The Committee to whom was referred the case of the Church at Little Sister, reported favourably, and that their Delegates had acceded to the Articles of Belief, drawn up by the Committee; and she was recognized as a constituent member of this body.

The Church at Grindall Creek, petitioning to become a member of this Association, was received.

The Committee appointed to draw an outline of the Doctrines of this Association, reported, that as well as their limited time and imperfect attention would allow, they had written what they conceived to be the most prominent Doctrines of the Gospel, and now present them to the Association. They were read and adopted without opposition and directed to be appended to the Minutes.—See Note No. 1.

The Brethren appointed to write Letters of Correspondence to Sister Associations, read them and they were received, and brethern as follows appointed to convey them, viz:—To the Goshen, William Rhem and Frederick Loftin—To the Portsmouth, Elders William Clark and Wm. P. Biddle—To the Chowan, Elders Ezekiel Trice and Biddle; and to the Raleigh, Elders Will. Clark and Abraham Congleton; and to each was assigned a parcel of our Minutes.

The Report of the Committee of Finance was read and accepted.—See Note No. 2.

The Circular Letter was read and received.

As several of the Churches have failed to represent themselves this year, it is requested that brethren Armstrong, Sanders, and Slade, visit and confer with the Churches at Slocomb's Creek, Swift Creek, and Goose Creek, and that brethren Biddle, Rhem, Frederick Loftin, and William C. Loftin, visit and confer with the Churches at White Oak, Hadnot's Creek, and Newport; and that brother Clark, visit and confer with Red Banks, and all are requested to report to the next Association. It was agreed that the next Association be held at Fort Barnwell, commencing at 11 o'clock on the Saturday preceding the third Lord's day in October, 1833.

Elder Armstrong was appointed to preach the introductory Sermon, and as his alternate, Elder Congleton; and brother Sanders to prepare a Circular Letter.

The Clerk was directed to prepare these Minutes for the press, and to have eight hundred copies printed and distributed.

The thanks of the Association were unanimously voted to the kind inhabitants of this neighbourhood.

On motion, adjourned to the time and place aforesaid. Prayer by brother Dunn.

SAMUEL SIMPSON, *Moderator.*
WM. P. BIDDLE, *Clerk.*

NOTE NO. I.

We think it well, as a body of Christians, to publish the following general outlines of our views and belief of Gospel Doctrines.

We believe, 1st. In the being of a self-existent and eternal God, Father, Son, and Holy Ghost, and that his attributes and perfections, are harmonious, consistent and holy; and that his purposes and acts are in wisdom, righteousness, and truth.

2d. That God hath graciously revealed to us his will in the Scriptures of the Old and New Testaments.

3d. That the Son of God, the second person in the Trinity, by his sufferings and death, made an atonement for sinners, which is adequate to the demands of justice.

4th. That the Holy Spirit, the third person in the Trinity, applies the word of truth to the hearts of men, and reproves of sin, of righteousness, and of judgment to come; subdues the opposition of the heart to God; carries on and perfects the work of grace in the soul; and preserves it in holiness unto glory.

5th. That man was created holy, but by transgression fell, and became totally depraved, and all his posterity with him.

6th. That God in Christ has provided grace for fallen sinners, and that the exhibitions and gifts of grace are the result of the infinitely wise, and beneficent purposes of the eternal Godhead before the world began.

7th. That in man, there is a predisposition to sin, and a disinclination to good, and all his actions are influenced by this disposition, until changed by the Spirit of God.

8th. That the call of the Gospel is general, and that it is the duty of all to repent and believe it.

9th. That the Doctrine of Election is contained in the Scriptures, and it is our duty to believe it upon the authority of Him who has revealed it. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit and belief of the truth." Whatever God says or does, is right, from the simple fact, that he says or does it; for "it is impossible for God to err."

10th. That except a man be born again, he cannot see the Kingdom of God; that which is born of the flesh is flesh; and that which is born of the spirit is spirit.

11th. That we are justified by faith, which is the fruit of the spirit and the gift of God; and that it is not the mere confession of the mouth, but the belief of the heart unto righteousness, which lays hold of the promises, and entitles to the ordinances of the Gospel. A Faith that works by love, purifies the heart, and overcomes the world.

12th. That Baptism and the Lord's Supper are the two special ordinances of the Gospel, and ought to be received by all believers.

13th. That Baptism cannot be administered except by immersion; and that believers only are proper subjects according to the Gospel.

14th. That charity or christian love, is the chief qualification, the indispensable ingredient, and the essence of Christianity.

15th. That Christ called, qualified, and commissioned the primitive Ministers to preach the Gospel, and that it requires the same authority, the same agency, and the same influence now as it did then, to call and qualify for the great work of preaching the Gospel.

NOTE NO. II.

THE REPORT OF THE COMMITTEE OF FINANCE.

1832.	To balance in hand of Treasurer, after paying expenses of last year,	$57 45
Oct. 22d.	To Contributions of this year,	20 90
		$78 35

CONTRA.

By this sum paid for Printing the Minutes of last year,	$15 00	
Paid the Clerk for services,	10 00	
		$25 00
Balance in the Treasurer's hands,		$53 35

ZACCHEUS SLADE,
WILLIAM C. LOFTIN.

CIRCULAR.

BELOVED BRETHREN—We rejoice to meet you at another anniversary of our Association. Since we last met, events, in the providence of God, have occurred, some of which have awakened the sorrow, and others the joy of our hearts. While subjected to the scenes of an earthly career, we shall frequently be called to feel the propriety of the apostolic admonition, "Weep with those that weep, and rejoice with those that rejoice." But though the past year has been marked with varied feeling, "the goodness of the Lord," has laid us under renewed obligation to cultivate an humble and devotional spirit. While, therefore, we cherish a grateful recollection for past mercies, we would not forget to yield our bodies and spirits in sacrifice to the Lord, which is our reasonable service. In this, our annual address, we introduce for your meditation the spirituality of Religion.

The gospel of our Lord Jesus Christ is not a mere arbitrary appointment of God for the salvation of sinners, but the result of infinite wisdom, goodness and love, adapted to the accomplishment of its great and glorious end. It recognizes man as an intelligent, rational creature, responsible to God for his actions, his desires and his thoughts. It declares man to be a fallen creature, possessing powers necessary to obedience, but a disposition hostile to truth, to holiness, to the commands and the perfections of his Creator. The charge which it alleges against him, is the want of submission to the will, and the want of love for the character of God. The disclosures which it makes of the world of spirits are of the most thrilling interest. It invests the immortality of the soul with a fearfulness of grandeur, from which corruption recoils with dismay. It presents the cross of Christ as the only hope of the sinner, in which he may discover the justice and love of God, and the deep damnation of sin. It asserts the guilt of the transgressor, and his condemnation; and

while it represents submission to the will and obedience to the commands of the Lord Jesus Christ as terminating in the bliss and glory of heaven, it most unequivocally declares that impenitence and rebellion lead to hopeless, endless despair. Here then we have man in nature fallen, in character rebellious, in condition condemned—here too we have mercy bending over him, ready to elevate his nature, to pardon his rebellion, and to release him from condemnation. Why then is man yet in his sins? Is it because the gospel is not adapted to his miscrable state? Oh, no! In its provisions it is capable of cleansing him from guilt, of exalting his thoughts, of purifying his affections and of sanctifying his spirit. But he will not submit to its holy influences. "Oh, Jerusalem, Jerusalem, how oft would I have gathered thee, as a hen gathereth her chickens under her wing, but ye would not." "Ye will not come unto me that ye might have life." Here is mercy, but man will not regard it; here is pardon, but man will not seek it; here is life, but man will not receive it. He discovers nothing in the provisions of the gospel congenial with his unhallowed disposition. The impulses of his appetite induce him to turn away from the overtures of mercy, and to reject the Saviour; and under their wretched influence he is hurried away in pursuit of the beggarly elements of this world. Miserable man! possessing the powers necessary to submission and obedience, he employs them in alienation to God, and in hostility to the spiritualities of religion. Capable of perceiving the truth, of feeling its influence, of judging of its excellence, of admiring its beauty, and of determining his own intentions in relation to its requirements, he closes his eyes, stops his ears and hardens his heart against its beauty, its excellence, and its injunctions. And when his conscience rises up in its strength, and his fears start up alarmed, and his soul sighs over its spiritual destitution; in his sinful infatuation he employs all his efforts to secure again his delusive repose. He soothes his conscience by some sickly resolve, calms his fears, by some delusive hope, and quiets his soul by another sip of earthly bliss; and thus, as he advances toward the grave, he becomes more careless of the interests of his soul, more absorbed in the pursuits of the world, and more invcterate against the spirituality of religion. Miserable man! though like Felix, he has trembled under the spirit-stirring representations, which the gospel gives of righteousness, temperance and judgment to come; though like Belshazzar, he has shivered with fear over a glimpse of his destitution and his destiny, yet, that he may forget his fears, and shut out from his view the world beyond the grave, he plunges the deeper into guilt, surrenders all his thoughts to the things of the present life, and forbids them to rest for a moment on the darkness of the grave and the regions of immortality. Thus he *will* live and thus he *must* die, unless the spirit of the living God arrest him in his mad career, break down the opposition of his heart, and force him to look in upon his own soul. Where sovereign grace interferes, light flows into the mind; the moral beauty and the spiritual jurisdiction of the divine law, are perceived and acknowledged. The deformity of his nature, the spiritual destitution and desolation of his heart spread themselves before him—he mourns over them with the keen anguish of religious sensibility—he sees the aggravation of his sin, trembles at the extent of his guilt, and feels the justice of God in the damnation of his soul. He ponders over the provisions of the gospel—the cross rises before him, he looks, admires, weeps, loves. He embraces the Saviour, and surrenders himself to be governed by the precepts of the gospel. He now delights in the law of God after the inward man. His efforts to honour the name of his Redeemer, and to promote the religious interest of his fellow men, speak him a christian after the standard of the New Testament.

A mere assent to, or conviction of the truth of the gospel, does not constitute the justifying faith of the scriptures. Man may arrive at the truth of the gospel through the same process by which he arrives at any truth in history; and he may determine the truth of any doctrine of the Epistles, upon the same principles by which he determines any truth in ethics; and after his reasoning powers shall have been satisfied with every particle of sacred history as genuine, and every doctrine as true, his affections may be no more affected than when the mind attains to the truth of any given proposition in Euclid. The conviction of the truth of any subject, is the result of its influence upon the judgment; but the faith, through which we are saved by Jesus Christ, is the result of a spiritual influence upon the affections. For, as an Apostle says, "With the *heart* man believeth unto rightcousness." Depravity always has reference to the state of the heart; and the religion of the Bible requires the affections of the heart. Where the heart is not affected, the faith which works by love does not exist. Now it is evident that man arrives at

the truth of a proposition in the arts and sciences by the energies of the mind, and by the same means he arrives at the truth of a proposition in theology. The process in both cases is the same, and in both cases the heart may be equally unaffected; and hence a mere assent to the truth of the gospel is not the faith that saves the soul. A man may perceive the truth and believe the truth, but unless he loves the truth, his belief will avail him nothing. The spirituality of religion exists in the heart and controls the affections. Without this our religion is cold morality, or gloomy superstition. It is a system without life—a body without a soul. Indeed, whatever may be our profession or our zeal, unless our religion be the workings of the affections of the heart, we are not christians according to the standard of the gospel.

There are extremes in religion as well as in every thing else. It is a melancholy truth, that while one portion of professors supposes piety to consist in the performance of heartless ceremonies, another portion sees devotion in nothing but the extravagance of vehement impulse. These extremes have brought blasting and mildew upon the christian community. Vital godliness, vigorous healthy feelings and noble successful action have all sustained more or less injury from their paralyzing tendency. The one inflicts upon the church the chilling dreariness of January; the other, the debilitating warmth of August. The one nips the bud of the tender plant by its frost, the other burns up the root by its heat. The fruit of these extremes in religion may be seen in every section of the christian community. The man who is satisfied with the bare morality of the gospel, and, from a mere conviction of its divinity, submits to its ceremonies, has never properly estimated the declaration of the Son of God: "God is a spirit, and they that worship him must worship him in spirit and in truth." He has never discovered the spirituality of religion, and hence he does not comprehend the spiritual extent of its demands. In consequence of this deficiency on his part, he continues to place an incorrect value upon the perishable things of this life. His affections belong to the world—he aspires to the honors, or the pleasures, or the wealth of the age, and hence his thoughts, his time and his energies are all devoted to their pursuit. He is in the church, but he is a worldly-minded man; and he most evidently shows that he prefers the things that are seen to the things that are unseen. The man, whose religion consists in impulse, possesses a heart that, has never been subdued by the operations of the Holy Spirit. His bosom is susceptible of pious feelings, only amid the noisy bursts of fiery zeal. While the storm is in its fury, his passions are on the wing; when the calm succeeds, his devotion expires. His religion is sustained by excitement, and it finds nourishment in the grossest and most outrageous stimulants; his feelings, therefore, are perfectly callous to all the mild and rational appeals of the gospel. When the excitement in his neighbourhood and in his heart subsides, his religious sensibilities become sickly and feeble, and finally find the grave. The world's illusive hopes rise up before him, and its fashionable follies and fascinating vices take hold of his unrenewed heart, and subject it to their pernicious influence. He now stands before the world a professor of religion, whose affections are all carnal, whose pursuits are all earthly; and while he is deceiving his own soul, he is bringing a reproach upon christianity. He has never weighed the world in the balances of the sanctuary, and found it vanity—he has never understood the value of his own deathless spirit—he has never discovered his absolute want of holiness—he has never, in the moments of deep and searching thought, sighed over the spiritual destitution of his own soul—he has never felt the need of a Saviour—in a word, he has never comprehended the spirituality of religion.

The religion of the Bible is a religion of principles; and where the Holy Spirit, by his gracious influence, has subdued the disposition, these principles commend themselves to the judgment and subdue the heart. The judgment acknowledges their high origin, and the heart feels their holy tendency. Love to God and love to man constitute the summary of all the requirements of christianity. These two grand principles were carried out into action through the whole earthly career of the Son of God. In action upon these principles the Apostles wore out the days of their existence. Upon the same principles christians now employ themselves in the discharge of the various duties of the different stations which they occupy. Indeed love to God and love to man constitute the very essence of christianity; and where the heart is not affected and the life is not influenced by "love," the name of christian may be claimed, but the reality has no existence. But where the man lives under the deep and pervading sense of his destiny, and the importance of an interest in the bliss of immortality, he feels the stupendous weight of responsibility which religion imposes, and he has no desire for the repose of delu-

sive tranquillity. He is happy only while in the discharge of the duties arising from the situation in which the providence and grace of God have placed him.—The spiritual interests of the church with which he stands connected, the neighbourhood, the state in which he lives, and the world lying in wickedness, awaken his solicitude, call forth his prayers and command his benevolence. He not only keeps his garments unspotted from the world, but he employs himself in soothing the sorrows of suffering humanity, and in recommending the religion of his Saviour. For the promotion of his own soul in grace, and for the enlargement of his knowledge of the truth, he is diligent in the use of the means. He keeps up a constant communication between his soul and the Father of spirits. He is frequently engaged in self-examination, in reading and hearing the word of the Lord, in meditation on death and judgment and eternity, and in an interchange of religious experience with his fellow christians. He feels that his time is short, and that there is much to do, and hence he is active in every good word and work. This is a faint representation of the feelings, the anxieties and the employment of the man, whose heart is under the influence of the spirituality of religion.

Brethren, we all cherish the hope of having been delivered from the power of darkness, and translated into the kingdom of God's dear Son. We profess to have felt the evil of our hearts, the utter impossibility of salvation by our own works, and the absolute necessity of surrendering ourselves to the Lord Jesus Christ for life and heaven. We have publickly acknowledged him as our Saviour, and declared to the world that we are christians. We now stand in the midst of a sinful world, and before high heaven, as the professed disciples of the Son of God. Now brethren, let us ask ourselves seriously and soberly a few questions.

Does our character correspond with our profession? Answer!

Does our conduct accord with the injunctions of God's word? Answer!

Are the affections of our hearts under the influence of truth? Answer!

Are we men of prayer, and is the family altar erected, and sustained by the morning and evening sacrifice? Answer!

Are we anxiously zealous for the spiritual interest of the church? Answer!

Do we employ all the means with which the Lord has blessed us for the salvation of those who are perishing around us? Answer!

Some of us have children—do we pray for them, and talk with them, exhort them, and convince them by our conduct that our hearts feel the importance of religion? Answer!

Do we exhort and warn our careless neighbours—and do they take knowledge of us that we have been with Jesus and learned of him? Answer!

Is the desire of our hearts—Lord let thy kingdom come, thy will be done on earth as in heaven? Answer!

Oh! brethren, beware of listless repose, and delusive tranquillity. "Wo to him," says the Eternal, "that is at ease in Zion." Very soon we shall all be done with the busy scenes of this life. The darkness of the grave will receive our bodies, and the overpowering realities of eternity will then unfold themselves before our spirits. How will the world then appear to us—and Oh, how will religion appear! Brethren let us be zealous and active christians. Jesus has done much for us, let us honour him by doing what we can for the promotion of his cause, and the good of our fellow men. He that received the one talent was not condemned for abusing it, but simply for not using it.

The grace of our Lord Jesus Christ be with you all, amen!

MINUTES

OF THE

Neuse Baptist Association,

HELD AT

FORT-BARNWELL CHAPEL,

CRAVEN COUNTY, NORTH-CAROLINA;

ON THE

19th, 20th and 21st days of October,

A. D. 1833.

NEWBERN:

PRINTED AT THE SPECTATOR OFFICE.

1833.

MINUTES, &c.

The Introductory Sermon was preached by Elder Jacob C. Grigg, from I. Thessalonians iv. chap. 9th, 10th and 11th verses. "But as touching brotherly love, ye need not that I write unto you: for ye yourselves are taught of God to love one another. And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you brethren, that ye increase more and more; And that ye study to be quiet, and to do your own business."

Convened for business. Brother Meredith prayed. Chose Brother Simpson Moderator, William P. Biddle Clerk, Charles Kelly assistant, and Reading S. Blount and Hardy Whitford committee of finance. Called for the Letters from the Churches, read them and noted their contents.

CHURCHES. AND COUNTIES.	Delegates.	Baptized.	Rec'd by Let.	Dism'd. by Let.	Excluded.	Restored.	Died.	Total.	Contributions. D	C
Hadnot's Creek, Carteret.	Not represented.									
North River, Carteret.	Not represented.									
New Port, Carteret.	Not represented.									
Core Creek, Craven.	John Grady, Lewis Humphrey, Samuel Simpson.			4			1	9	1	00
Newbern, Craven.	JOHN ARMSTRONG, Hardy Whitford, Zaccheus Slade.	2	1	5	2			77	2	00
Goose Creek, Craven.	Not represented.									
Swift Creek, Craven.	Not represented.									
Chinquepin, Jones.	Not represented.									
White Oak, Jones.	Not represented.									
Hancock's, Pitt.	WILLIAM P. BIDDLE, John Cannon, Frederick Haddock.			1			1	51	2	50
Red Banks, Pitt.	JAMES GRIFFIN, Caleb Nelson, David Sutton.*							69	2	00
South West, Lenoir.	*Frederick B. Loftin, William B. Rhem*, Joseph Tillman.		1		3			77	2	00
Slocomb's Creek, Craven.	Not represented.									
Greenville, Pitt.	THOMAS D. MASON,* Edmund A. Daniel,* Reading S. Blount.	4	1	4			1	45	2	00
Rountree's, Pitt.	Not represented.									
Unity, Beaufort.	Noah Gallaway,* Jos. C. Worsely.	5		11				35	1	50
Galloway's, Pitt.	Caleb Smith, Benjamin Shivers,* Martin Nelson.	2	1				1	38	1	50
Warren's M. H. Carteret.	Not represented.									
Little Sister, Lenoir.	Not represented.									
Hunting Quarters, Carteret.	Not represented.									
Tarborough, Edgecomb.	Dismissed to unite with the Tar River Association.									
Grindall Creek, Pitt.	Not represented.									

Note.—Ministers' names are in capitals, licensed preachers in italics, an * denotes absence.

Brother Meredith, correspondent from the Chowan Association, presented their Letter and Minutes, which were gratefully received, and he cordially received to a seat.

Elder Jacob C. Grigg correspondent from the Goshen Association, stated to us that a letter had been prepared for this, but had failed to come to hand—and also made us acquainted with some revivals and refreshing seasons in their churches; he was cordially received to a seat.

Brother Josiah Smith appearing without a letter from his church, was also invited to a seat with us.

On motion, appointed the brethren here named to write to the Associations. R. S. Blount to the Chowan, H. Whitford to the Goshen, J. Griffin to the Portsmouth, Z. Slade to the Raleigh; and report on Monday.

Whereas, the Clerk was charged in a late pamphlet, by O. Canfield, J. P. Dunn and A. Congleton, with error and misrepresentation in publishing the minutes of the last year: On motion, Joseph Tilghman, James Griffin, Frederick Loftin, Z. Slade and Caleb Smith, were appointed to examine said minutes &c. and report on Monday.

On motion, the moderator, Joseph Tilghman and Z. Slade were appointed to select the preachers for to-morrow: whereupon they conferred together and reported as their choice, Elders Meredith, Grigg and Smith. Worship to begin at 10 o'clock.

Adjourned to Monday 10 o'clock.

Prayer by brother Griffin.

LORD'S DAY, 20th OCTOBER.

Elder Meredith commenced the services of the day from Mat. xii. chap. 30th verse. "He that is not with me is against me: and he that gathereth not with me scattereth abroad." Elder Grigg followed from Romans, ix. chap. 21st verse. "Hath not the potter power over the clay, of the same lump, to make one vessel unto honour, and another unto dishonour?" Elder Smith concluded from I. Timothy ii. chap. 5th verse. "For there is one God, and one mediator between God and men, the man Christ Jesus."

MONDAY MORNING, 21st OCTOBER.

Brother Armstrong appeared, took his seat and opened the meeting by prayer.

The proceedings of Saturday were read.

On motion, the reports of the Committees were called for.

The letters of correspondence to sister Associations were read, and brethren appointed to bear them as follows:—John Armstrong and Reading S. Blount, to the Chowan; Frederick B. Loftin and William B. Rhem, to the Goshen; John Armstrong and James Griffin, to the Portsmouth; William P. Biddle, William C. Loftin and William B. Rhem to the Raleigh; and to bear to each Association a parcel of our minutes.

The Committee of Finance reported as follows:

THE TREASURER, TO THE ASSOCIATION *DR.*

1833.	To balance of funds in hand last year,		$53 35
	The amount of Contributions this year,		14 50
			$67 85

CREDIT.

By this sum paid for printing the minutes,	$20 00	
By this sum paid the Clerk for preparing and distributing minutes,	10 00	
		$30 00
Balance in Treasurer's hands,		37 85

READING S. BLOUNT,
HARDY WHITFORD.

The Committees appointed last year to visit the delinquent churches, were called on to report. Brother Slade reported that the Church at Slocumb's Creek were opposed to some of the measures of the Association, and did not promise their co-operation.

He also reported that the Church at Goose Creek had some difficulties, but would probably represent next year.

The other Brethren had failed to visit the churches assigned them.

On motion, James Griffin, William C. Loftin, William P. Biddle and Frederick B. Loftin, were appointed a Committee to visit the churches in Jones and Carteret, and also, the Church at Slocomb's Creek, and endeavour to conciliate and encourage them to union.

On motion, John Armstrong and William B. Rhem, were appointed to visit the Churches at Swift Creek, Goose Creek, Unity, and Galaway's, and William B. Rhem, William C. Loftin and Joseph Tilghman to visit the Churches in Lenoir and Pitt.

The Committee appointed to examine the Minutes of last year, and say whether the Clerk had faithfully published them, reported as follows:

Whereas, a Pamphlet published by O. Canfield, J. P. Dunn and A. Congleton, has gone to the publick, charging the Clerk of the Neuse Baptist Association, with publishing palpable error; we, the undersigned, appointed by the Association, to say whether the Clerk did faithfully publish the proceedings of the last Association, met, and Brother Tilghman was chosen Chairman, and Brother Griffin Clerk,

Report, That we have carefully examined the original and compared it with the Minutes word by word, and we find no alteration in them whatever. We think that those Brethren who charged the Clerk with error, were greatly mistaken; for the original outlines of Faith were not in the Clerk's hand writing, but in Brother Sanders's, one of the Committee appointed by the Association to draw up the outlines of Faith. And how these Brethren could think that they constituted a part of this Committee, seems strange to us, when it was a question in the Association, whether they should be received or not.

JOSEPH TILGHMAN, *Chairm.*
JAMES GRIFFIN, *Clk.*
ZACCHEUS SLADE,
F. B. LOFTIN,
CALEB SMITH.

The above report was received and approved unanimously by the Association.

Resolved, That the Association recommend to the individual members of this body and all their friends, the Baptist Interpreter and the Biblical Recorder, published by Brother Meredith of Edenton.

Whereas, Abraham Congleton, John P. Dunn and William Clark, have embraced, and are now in the habit of preaching doctrines, which are deemed not only heretical, but subversive of the peace and best interests of our Churches, viz: the fundamental views of a certain Mr. Campbell; It is therefore

Resolved, That the Churches connected with this body are recommended to exclude from their pulpits, and from their churches the above named individuals, and all others professing the same and similar sentiments.

The Circular was read and approved, and ordered to be appended to these minutes.

The next Association will be held at Hancock's Meeting House, ten miles South of Greenville, Pitt County, commencing on Saturday preceding the third Sabbath in October, 1834. Elder Armstrong is appointed to preach the introductory discourse, at 11 o'clock, A. M., and in case of his failure, Elder F. B. Loftin.

Brother Reading S. Blount was appointed to prepare a Circular Letter for the next Association.

The Clerk is instructed to prepare the minutes, have 500 copies printed, and distributed as usual.

SAMUEL SIMPSON, *Moderator.*
WILLIAM P. BIDDLE, *Clerk.*

CIRCULAR LETTER,

To the Members of the Churches composing the Neuse Baptist Association.

Beloved Brethren—We have chosen as the subject of our annual letter, the certainty of the salvation of the true believer in Christ, or what is more commonly termed, the final perseverance of the saints. We select this subject not because we suppose you have any doubts of its truth, but to direct your attention more particularly to its legitimate and practical effects.

This doctrine, we believe, is fully taught in the scriptures, and is further supported by the relationship which man sustains to his Creator, when through grace he believes in Jesus Christ as his redeemer and saviour. By nature men are represented as children of wrath, alienated from the life of God, and justly exposed to his wrath in consequence of their sins. They have no claim upon his mercy, and if left to pursue their own course, will follow after the things, which, like themselves, are earthly, sensual, and devilish. It is in this state they are found by the Holy Spirit, enemies of God, pursuing the downward road to death—and are brought to repentance, and to the acknowledgment of Christ, and reconciled to God through the death of his Son,—not on account of any worthiness in themselves,—and made partakers of the divine nature, and heirs of eternal life. Thus, by the power of the Holy Ghost, they are translated out of the kingdom of darkness into the marvellous light and liberty of the Gospel, and instead of enemies, are made the friends of God. If then, when we were enemies, we were reconciled to God through the death of Jesus Christ, will he not with him freely give us all things? will he not now sustain us and prevent us from falling? It is through grace that we are saved: the promise of God is pledged in our behalf, and the Apostle says he is assured that where he begins a good work he is able to carry it on.

If when in a state of nature this good work is begun, when men have no claim upon the mercy of God, when they have not even the desire to please him, it is reasonable to suppose that if by him with whom they are at enmity they are made friends, that the same power will be exerted to support them in his favour; particularly when we consider, that so far as works are concerned, they all come short at all times, and are taught to say we are unprofitable servants. It is by the power and grace of God that they are taken from the snare of the devil, by whom they were led captive at his will, and through the imperfection of their nature, they are continually liable to be led astray from God; therefore it appears necessary that the same power and grace be continually exerted in their favor, and it would seem strange if God should leave them to themselves, when it is certain that they would return to the same state in which they were previous to their reconciliation with him.—What security has the christian for one moment, unless it be from God? His heart is still corrupt, he is sanctified but in part; his passions are, to a considerable extent, base, though under the restraint of holy principles implanted by the word of God. He is ignorant in a great measure of things divine, though made wise unto salvation; he is imperfect in his best services to God, and he needs continually to pray that God would pardon his sins, and purify his purest motives. We argue then, that the salvation of christians is certain from the relationship voluntarily and graciously assumed by God, when he adopts them as his children, and from the necessity that God should continually exert his power in their behalf, on account of their enemies, which, without this interference of God, would certainly destroy them.

But the scriptures assure us that this doctrine is true: Christ has said that "they shall never perish, neither shall any pluck them out of his hand." This declaration would be enough to prove the fact if there were no more; the word of Christ is sufficient; "they shall never perish, neither shall any pluck them out of my hand;" "all power is given unto me both in heaven and on earth," says he; who then hath power to pluck them out of his hand? Shall the devil, that enemy of all righteousness? he is conquered; and although by him our first parents fell, it is not in his power to destroy those whom Christ keeps, for they stand not in their own strength, but in his strength, and if they sin, he is their advocate with the Father, and ever liveth to make intercession for them. Shall they be destroyed by the deceitfulness of their own hearts, by being led from sin to sin? Undoubtedly they would if it were not that they are "kept by the power of God through faith unto salvation;" it is through grace that they are sanctified and made meet for the master's use; the work is carried on by the same hand that began it, even the Holy Ghost.

The Apostle Paul says, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love

of God which is in Christ Jesus our Lord." It would seem from such positive declarations as these, that no doubt could remain as to the testimony of scripture upon this subject; it would seem as if those passages which, with some, are of a doubtful meaning, must give way before such positive assurances. This is the declaration of Paul under the influence of the Holy Ghost, and we cannot refuse to believe it. Some, however, take exception to the text, and say, sin is not mentioned, and therefore sin can separate us from the love of God, &c.; this is a poor cavil. If a man were to give assurance upon any subject in as clear and positive a manner as this, we presume he would be believed if he were worthy of credit; and we ask, what clearer language could he have used to express the impossibility of separation from the love of God? Shall we not then believe God upon this subject?

There are many other passages of scripture which we might adduce in support of this doctrine, but we deem it sufficient for our purpose to use these; for we presume that with most of you this subject has not been altogether neglected, we shall therefore pass on to notice some of the objections, and remark upon the practical use of this doctrine.

One of the most prominent objections to this doctrine is, that it removes all motives to obedience and good works, and leaves the christian at liberty to do what he will and live as he lists.—To the minds of some, no doubt, this objection has great weight; we shall endeavour to show therefore, that it is not valid.

By the regeneration of the soul, the affections of the man are changed; he loves the things he once hated, and hates the things he once loved; he once had no taste or desire for holiness or the love of God, but he is renewed; these vile and unholy affections are changed by the spirit of God, and in the language of scripture, he is created anew in Christ Jesus; his affections partake of a holy and heavenly character, and he is assimilated to heavenly things; he follows the commands of God, because he loves them; he sees that they are reasonable, holy and good, and he pursues them because they are such; he loves God not simply because he has saved him from hell, but because he is worthy to be loved, and if there were no hell, he would prefer his service: his earnest desires are after holiness, and his prayer is continually, that he may be cleansed from all unrighteousness, not simply because his unrighteousness would sink him to hell, but because sin is odious to him, and he would prefer holiness of heart and life, if there were no heaven or no hell. It will be perceived, then, that the motive of the christian is of a higher character than simply the fear of hell; it will be seen that his motive is love, love to God, to holiness and holy things; so that if you remove entirely the fear of hell, the motive that induces him to action remains. This, we believe, is the motive that actuates the real disciples of Christ. "If you *love me*," says the Saviour, "keep my commandments," not, if you fear hell, keep my commandments.

The exhortations, commands, &c., of scripture, are some times urged as an objection to this doctrine; for, say the opponents, "if there were no danger, what is the necessity of these exhortations and commands?"

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, and thoroughly furnished unto all good works." This, we presume, will be sufficient to remove this objection; they are given, not because he can fall away and be lost, but for his correction, for his instruction in righteousness, that he may be thoroughly furnished unto all good works; that he may know what the will of God is. Also, the christian is, by the economy of grace, subject to a variety of trials, all of which are designed to promote his growth in holiness; and he is subject to chastisement as a son, "for without chastisement, of which all are partakers, then are ye bastards & not sons." Exhortations are therefore given them, that they be not discouraged under these trials, hence the language of the apostle, to Heb. xii. chap. 5th & 6th verses: "And ye have forgotten the exhortation which speaketh unto you as unto children. My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth." Thus are the exhortations of scripture; they speak unto christians as unto children, and they are no where threatened with hell; they are threatened with stripes if they do not their master's will, and these they have; but it is the impenitent and unbelieving that are threatened with hell. So we conceive that christians have more reason to be assured of their final safety from the exhortations of scipture, inasmuch as they show the interest and care of God over them, by furnishing them instruction by which they may do his will; "I will dwell in them and walk in them and they shall be my sons and daughters, saith the Lord Almighty."

Solomon and Judas are also referred to as examples proving the possibility of losing the favor of God and perishing eternally. Upon these cases it is necessary for our opponents to prove that Solomon is lost, and that Judas was ever acknowledged as the true disciple of Christ. When this is done, it will be time enough for us to show our reasons for believing to the contrary, which we can easily do.

The children of Israel in the wilderness are also referred to as similar examples. They were evidently punished of God, and thousands of them fell in the wilderness, and we believe of all that came out of Egypt none entered the promised land, save Caleb and Josuha. If none were saved but those who reached the land of Canaan, then must Moses be lost; for though he saw the land, he never entered it. We account for this dealing of God with the children of Israel, upon the same principle that we account for national calamity, namely, national sins. They, as a people, rebelled against God, and he bore long with them, until his patience became, as it were, exhausted; he then, from time to time poured out his judgments upon them, and in a temporal manner, destroyed them, but yet left their sons and daughters, so that the nation was preserved, and God's purposes in relation to the nation were accomplished. We know that Moses was not lost; so that the argument that those temporal judgments were typical of eternal ones, is not good; and we have no hesitation in saying, that all of those who were the children of God by adoption and regeneration, were saved; for in national afflictions, the righteous, as well as the unrighteous, share in the general calamity.

In the same way we account for the language of scripture in reference to the churches of Asia, as addressed in Revelation. They are addressed as churches, and threatened as churches, and as churches they were subsequently destroyed, and their candlestick removed out of its place; but the christians in those churches were saved, though their places might not have been filled by those who were the true disciples of Christ.

That there are many who abuse this doctrine, we will not deny; but it should be remembered that the abuse of a thing is no argument against it. There were, in the days of the Apostles, those who turned the grace of God into lasciviousness; and there are those who do so now, and there always will be those who will do so; we might as well object to religion in general, upon this account, as to this doctrine. There are, no doubt, persons professing religion, who have been by baptism received into the church of Christ, who deceive themselves with a name to live, while they are dead. They accustom themselves to believe that at some particular time they experienced religion, and believing that those who are the people of God will never perish, allow themselves in things forbidden: these persons are deceived, but their works testify against them, and clearly prove to others what they will not admit themselves, that they are in the gall of bitterness and bonds of iniquity. He that committeth sin, is of the devil, but he that is born of God cannot sin. (that is, willingly.)

Having noticed these objections, let us now examine some of the legitimate effects of this doctrine.

It produces confidence in God. The believer knows that by nature he is a child of wrath, that his heart is corrupt, that his judgment is fallible, that he is every moment liable to err: he looks back, and perceives, that time after time, his feet had well nigh slipped; he sees the hand of God in his providential, as well as in his gracious dealings, and knows that had not the Lord been his helper, he must long since have fallen a prey to lust, to the temptations of the devil and the allurements of a sinful world. He reads the scriptures, and is taught that God is his keeper, that his grace is sufficient, and that of himself he can do nothing. He is thus taught by scripture and by experience, and seeing that in times past he has been supported, he trusts his whole soul for the future, to his faithful and unchangeing God.

It produces gratitude. The soul is vastly precious; there is nothing that can bear a comparison with it. This is felt by the christian, and he knows that he must live forever either in eternal happiness or in eternal pain; and upon his state in this life, depends his state in the life which is to come. He is satisfied of his own incapability to save his soul, and he is equally satisfied from the immutable promise of God, that all these great interests are safe in the hands of the Saviour: he is thankful for these things, and with his whole soul desires in every thing to give thanks, and his zeal thus inspired, he yields his body and spirit a living sacrifice, holy and acceptable to God, through Christ Jesus.

It produces self-examination. The believer knows that all depends upon his being in Christ. He cautiously examines his motives and the reason of the hope he has within him, lest at any time he should seem to come short: he fears that he may be

deceived, he may have satisfied himself with something short of Christ, and therefore examines himself that he may know that he is in the faith, that he may know that Christ is in him the hope of glory.

It produces good works. The assurance of success in any undertaking, is an inducement to improve every thing that will promote the object. The merchant labors with greater diligence, and leaves nothing undone that will secure a favorable issue to any speculation in which he may be engaged, when he is assured that he will succeed; and his zeal is increased in a ratio with the probability of success. The same may be said of all the occupations and objects of men in this life. The certainty of success induces them to use diligently the means that will procure the object. So in religion, the certainty of salvation leads the religious man to obedience, to the use of every means that will tend to promote this great object, and all his works are such as will prove him to be a christian; for he is "created in Christ Jesus unto good works, which God hath before ordained that he should walk in them."

These, brethren, are some of the legitimate effects of this truth; of course we speak with reference to the Holy Spirit, for without this, all truth will be unavailing. Now, we would ask, what effect has this doctrine upon you? Does it produce in you confidence in God? A confidence in this doctrine may produce in you a confidence of your own salvation, from the fact that you believe you have been converted; but this reaches no further than yourself; this is presumption. Does it produce confidence in God? Does it lead you calmly to commit yourself unto him in well doing, as unto a faithful creator, so that you can say with the Psalmist, "God is our refuge and strength, a very present help in trouble, therefore will not we fear though the earth be removed, and though the mountains be carried into the midst of the sea." If so, it is well; if not, you have reason to fear that your confidence is misplaced, and in the hour that will try your souls, you will be found like the foolish man who built his house upon the sand.

Does it produce gratitude in you? Can you reflect upon the fact, that beings unworthy as you are, are destined to live in eternal blessedness, and not be truly thankful? Can you reflect upon the way in which the Lord your God has led you, how by his invisible hand you have been sustained and guided in the paths of truth, preserved from error, defended from the assaults of the adversary, fed with the bread of heaven, and assured of eternal rest, and not be truly thankful? If these considerations do not produce gratitude in you, it is because you are destitute of the spirituality of the people of God. "Who hath made thee to differ from another, and what hast thou, that thou hast not received," are questions you should often apply to yourselves; for all you have received is from God, and if you differ from others, it is, not because you are better than others, but because grace and mercy have abounded unto you.

Does it produce self-examination? Are you sensible of the value of your soul; of the certainty of eternal life if you are in Christ, and the certainty of eternal death if you are out of Christ; and of the inexpressible importance of these facts being ascertained? If so, you may hope in Christ that he will perfect that work, which he has begun; if not, you may rest assured that your understanding is yet darkened, and that you are alienated from the life of God.

Does it produce good works? Does the reflection, that eternal life is secured to you, and that your heavenly Father, your Saviour, the Holy Ghost the Comforter, are all engaged in promoting the best interests of your soul, lead to the faithful discharge of every duty enjoined upon you by the word of God? The fruit which you bear will decide your character, "by their fruits ye shall know them;" and it is as much possible for a vine to produce figs, or a fig-tree olive berries, as for a man to be a christian and not produce good works. This we may say is the only unequivocal evidence by which we may prove our christianity; and if the belief of our perfect safety will allow us to sin even in thought, it fixes at once our character, and decides all doubt. We are in the gall of bitterness, and bonds of iniquity. Our salvation is as sure if we are in Christ, as the purpose, covenant, oath and promise of God can make it. But remember, brethren, he that committeth sin is of the devil.

To every thing genuine there is a counterfeit, and so near do counterfeits resemble the genuine that the most skilful judges are often perplexed to know which is the true. So in religion. It is impossible for man to tell how near we may be to Christ, and yet not be his. That there may be great professions of religion and subsequent apostacies, both scripture and observation teach. There are men who have apparently been so near to Christ that the light of his glorious character has appeared to shine upon them, and they have seemed to reflect his image; but they have subsequently disgraced their profession and given awful evidence that they possessed not

his spirit. How important then it is, that we continually watch and pray; that we continually press forward to the mark of the prize of our high calling; that we never rest with present attainments, nor be satisfied with ourselves, until we awake in his likeness, freed from the burden of the flesh. How important it is, that we arrive to that degree of certainty that we are in Christ which precludes all reasonable doubt. We are liable to be deceived; there are foes without and foes within, all of which aim at our destruction. If we have not the spirit of Christ, we are none of his: this is the true test by which we may try ourselves; if we have the spirit of Christ, we shall be of the spirit and temper of Christ; if we are of the spirit and temper of Christ, our works will partake of the same character, and be like his; for if the tree be good, the fruit will also be good, and as the tree is known by its fruit, so is the christian by his works.

There are many professing christians whose only ground of hope is, that during some particular excitement they experienced religion: upon this hope they live, and call themselves christians; and although this may have taken place many years ago, their minds have scarcely been exercised upon religious subjects since. They live careless and neglectful of religious duties, and cannot be distinguished from other men by any actions that characterize the true christain. To such persons the doctrine we advocate may afford consolation; but they have no claim to it; for it will be readily seen, that their hope is not in Christ, but in their own experience.

The doctrine of the final perseverance of the saints gives no licence to sin, it forbids the thought of sin; it is by grace we are saved, and it is by grace we persevere: and it must be apparent to all that where grace reigns, sin must be destroyed. "The grace of God that bringeth salvation hath appeared unto all men, *teaching us*, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." How is it possible then, that men can call themselves christains, men under the influence of grace, and yet indulge themselves in sin? And let not the careless and lukewarm exonerate themselves from their duty, and shelter themselves as too many have done, under the idea that we are not under law, but under grace, since grace *teaches* and requires the *same things* that the law *demands*; we have no idea of perseverance unconnected with obedience to Christ, strict and cheerful obedience; and, as we have intimated before, that man fully proves his character to be unchristian, who can allow himself to sin because he thinks himself perfectly safe in Christ.

Before we bring this subject to a close, we wish to address you in your denominational character, as Baptists. With regard to the ordinance which gives you a name among the people of God, you differ from most others; and in this respect you are witnesses for him that his command is not so obscure that it cannot be understood; your practice proves that there are those who understand it in its simplicity: you are living witnesses against those who say that this command is vague and indefinite, and excuse themselves from practising as you do upon this ground. We have heard it asserted, that if Baptists were more holy in their deportment and more circumspect in relation to the other commands of God, it would give more force to their conduct in relation to this command, and show more conclusively that they were under the direction of the spirit of God in this particular. We are compelled to say, that there is much truth in the assertion. This want of conformity to other commands is the most potent argument that can be used against you; all other arguments are but straws, compared to this; it has prevented more from entering your communion, than all the writings of your opponents throughout christendom; it is the lever that overturns thousands; for if you adhered as closely to all the commands of Christ, as you do to that which enjoins your baptism, you would be, as his epistles, known and read of all men; you would be known as having been with Jesus and learned of him. Then, brethren, as you have been buried with him by baptism, see to it that you walk in newness of life, and show that you not only understand and obey your Saviour in the ordinance of baptism, but that you understand and obey him in all his commands; and thus silence those who neglect this duty because you are neglectful of others.

Finally, brethren, if we are Christ's, we shall most assuredly reach that abode where all is blessedness, all is peace, all is perfection; if we are not Christ's, we shall be lost. Let us then examine ourselves, and see if we are in the faith; let us not deceive ourselves with a name to live while we are dead, but in all things striving to show ourselves approved unto Christ, always bearing in mind, that "his servants we are to whom we yield ourselves, servants to obey."—"And now may the God of peace, who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever.—*Amen.*"

MINUTES

OF THE

NEUSE BAPTIST ASSOCIATION,

HELD AT

HANCOCK'S M. H. SWIFT CREEK,

PITT COUNTY, N. C.

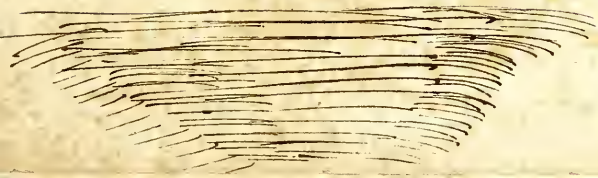
OCTOBER 18, 19, & 20.

1834.

NEWBERN:

PRINTED AT THE INTERPRETER OFFICE.

1834



MINUTES, &c.

Saturday, October 18th.

According to previous arrangement, Elder Frederick B. Loftin preached the Introductory Sermon, from 1 Pet. 4. 18. "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

The messengers came together, and prayer was offered. Chose bro. Noah Tyson moderator, Wm. P. Biddle clerk, and bro. Wm. B. Rhem assistant; and brethren, Henry Dockery and Fred. Haddock, to receive contributions &c.

The letters from the several churches were called for and read, and their statements entered and their messengers enrolled.

On motion, ministering brethren present were invited to sit with us; whereupon Thos. D. Mason, J. Finch, Lemuel Ross, Frederick B. Loftin, and Wm. C. Loftin, accepted and were seated accordingly.

The Circular Letter was called for and presented, and a committee consisting of brethren Meredith, Mason, Biddle, and Finch, was appointed to examine the same and report on monday.

On motion, the state of the Church at Chinquipin was considered, and after mature deliberation, it was thought just to recognize the minority, retaining their first standing according to their covenant, as the church, and therefore in fellowship with us.

The church at Kitt Swamp, having presented a petition for admission, was unanimously received a member of this body.

On motion, it was resolved that our future correspondence with sister Associations, should be written and appended to the minutes.

Accordingly bro. Meredith was requested to prepare the letter for this year.

The arrangement of corresponding messengers was as follows:—To the Goshen, Wm. P. Biddle and F. B. Loftin; to the Raleigh, James Griffin; to the Chowan, Thomas Meredith. With the Tar-River and the Portsmouth, for the want of messengers, we desire to correspond without them.

Adjourned until monday morning 10 o'clock.—Prayer by bro. Meredith.

From the Chowan and the Goshen Associations, we received, as an expression of their Christian affection, several copies of their minutes.

Lords-day, October 19th.

Agreeably to previous arrangement, brother Finch preached from Mat. 3. 3. "Prepare ye the way of the Lord."—Brother Meredith followed from 2. Cor. 5. 20. "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." Brother Biddle concluded from Mark 16. 20. "And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen." May the Lord cause his blessing to follow the labours of this day.

Monday, October 20th.

The Association convened.—Prayer by bro. Jas. Griffin.

Called over the enrolment.

On motion, read the Constitution.

The churches at White Oak, Hadnot's Creek, Newport, and Slocomb's Creek, having withdrawn from us in order to form an Association, we therefore agreed to discontinue them on the list of our minutes.

The churches at Grindall Creek, Roundtree's, and Little Sister, having united in a Convention of another order, we therefore agreed to withdraw from those churches.

The church at Unity not having represented, brethren J. Griffin, Blount, and Shivers, were appointed to visit them and inquire into the cause.

The church at Swift Creek being also delinquent, brethren Brinson, Slade, J. Griffin, and Biddle, were appointed to visit and confer with them.

The committee to receive contributions, &c. reported.

The committee to whom was referred the Circular reported favourably: it was read and received to be appended to the minutes.

The committee requested to prepare a letter of Correspondence, presented and read it, and it was accepted to be inserted in the minutes.

The next Association, it was agreed, will be held at Chinquipin, Jones County, on the Saturday preceding the 3d. Lords-day in October, 1835. Bro. Meredith is requested to preach the Introductory Sermon, and on his failure, bro. Griffin.

On motion, it was resolved to have prepared and presented to our next meeting, a miniature review of each of our churches; and that brethren Meredith, Slade, Blount, and Biddle, have it in charge to write said review.

Seeing the destitute and lukewarm state of most of the churches it was resolved that we request our brother James Griffin to travel and preach through our bounds for the ensuing twelve months.

Resolved further, that those churches belonging to this association, who feel disposed to aid bro. Griffin in the support of his family, are affectionately requested to do so, by communicating either to himself, or to the next association for his benefit.—

The clerk is requested to have four hundred copies of these minutes printed and distributed as usual.

Adjourned to time and place aforenamed, by Prayer.

NOAH TYSON, *Modr.*
WM. P. BIDDLE, *Clk.*

REPORT OF THE COMMITTEE ON FINANCE.

The Treasurer
To the Association Dr.

1834,

To ballance of funds in hand last year,		$37. 85
To amount of contributions this year,		18. 00
		$55. 85
Credit		
By this sum paid for printing the minutes of last year	$20. 00	
By this sum paid the Clerk for preparing and distributing the minutes	$ 10. 00	$30. 00
Ballance in the treasurer's hands,		$25. 85

HENRY DOCKERY.
FRED. HADDOCK.

STATE OF THE CHURCHES.

CHURCHES AND COUNTIES.	MESSENGERS.	Baptized.	Received by Letter.	Dismissed by Letter.	Excluded.	Restored.	Died.	Total.	Contributions.
North River, Carteret.	JAMES L. WARREN,* E. F. H. JOHNSON.†	1	1	6	1			31	D. C. 1. 00
Core Creek, Craven.	No Letter.								1. 00
Newbern, Craven.	THOMAS MEREDITH, Zaccheus Slade, Wm. Sanders.*	3	1	13	1		2	65	3. 00
Goose Creek, Craven.	John Brinson Sen., Jesse B. Vendrick.	3					3	18	1. 50
Chinquipin, Jones.	James Reynolds,* Thomas Alphin.*							31	1. 00
Hancock's, Pitt.	WM. P. BIDDLE, Henry Smith, Frederick Haddock.			1	3			60	1. 50
Red Banks, Pitt.	JAMES GRIFFIN, LANIER GRIFFIN,† Noah Tyson.	6	2	1	1		4	43	1. 50
South West, Lenoir.	WM. B. RHEM, David Jones,* Jeremiah Waterer.*			3				74	2. 00
Greenville, Pitt.	Henry Dockery, Reading S. Blount, Wiley Bond.	1	3		3			51	2. 00
Gallaways, Pitt.	Benjamn Shivers, Caleb Smith, Silas Edwards.	1		1	1			37	1. 50
Trenton, Jones.	Daniel Andrews, Lawson Mallard.*	1						13	1. 00
Kitt Swamp, Craven.	Charles Kelly.*							7	1. 00
Swift Creek, Craven.	Not represented.								
Unity, Beaufort.	Not represented.								
Warren's, Carteret.	Not represented.								

Note.—Ministers' names are in SMALL CAPITALS; those of licentiates are marked by a †; those of absentees are distinguished by an *.

CIRCULAR LETTER.

Beloved Brethren,

Custom has enjoined upon us the pleasing task of an annual communication with you through a circular letter. The experience of years approves this established usage of our associations: which was undoubtedly adopted, with some good and important design in view, as well as in imitation of Apostolic practice. Such we esteem it, and with such views we trust it will be received. We hope that, should any thing be advanced on the present occasion to meet your circumstances, meliorate your condition, or in any wise tend to benefit; it will be received with the like spirit which dictates, and prove a mutual blessing.

You have been addressed from time to time from some portion of the scriptures of truth, and upon the fundamental doctrines of the Gospel: we now propose to offer you a few practical thoughts upon *the relative duties and discipline of the church.*

What we understand by *the relative duties of the church,* comprehends all the various duties and obligations of the minister to the members; the members to the minister; and the members one to another.

It is a lamentable fact, that on this score, there is a great want of reflection, and much careless indifference, culpable inattention, palpable neglect, and a gross violation of the principles and practices of Christianity. And we are disposed to believe that to this source may be traced many of the evils, and much of the disquietude, disorder, and unhappiness which pervades our denomination. It cannot for a moment be doubted that there is a melancholy declension, and wide departure from primative practices; neither can it be doubted that a cause does exist which produces this unhappy state of things. Should we be mistaken in our views of the subject, and fail to offer any thing satisfactory, we hope that each individual who feels an interest in the welfare of his own soul, and the cause of a gracious Redeemer, will, with an earnest solicitude, serious reflection, and prayerful spirit, bring his mind to bear upon this matter, so as to be enabled to point out the true cause, and propose the needed remedy.

We cannot entirely exculpate the course persued by the ministers of the gospel (though we say it with becoming deferance) as being amongst the causes which produce unhappiness. "Like Priest, like people"—is an old age that has been verified in so many instances, that we are compelled to assent in part to its truth.

Without presuming to point out specifically, the course ministers should pursue, we think an alteration in many particulars might be effected, tending to the prosperity of our Redeemer's cause, the happiness of his dear children, and the well being of society in general. Do we not too often see many of them sedulously engaged in the cares of the world, to the neglect of the fold which their Lord and master has given them in charge? They have been called to a great and exceedingly responsible office, upon whose exertions as instruments in the hands of the great architect, mainly depends the establishment of that Kingdom which Christ has set up on earth. The poet truly and beautifully says

> "Tis not a cause of small import
> The Pastor's care demands:
> But what might fill an angel's heart,
> And filled a Saviour's hands."

Bad ministers should not be screened, nor good ones maligned.—A neglect of the solemn obligations devolving upon them, brings leanness and lameness into their own souls; hunger, thirst, disquietude,

and disorder, with all its train of attendant evils in the members: whilst sinners are left exposed to the fiery indignation, and wrath of a sin-avenging God. They who are so careful about their temporal concerns, and careless about their spiritual, need be censured. We see many of them engaged in their secular concerns during the week, studiously striving to lay up for themselves treasures on earth, engaged in all the varied concerns of life with the same zeal and assiduity that men in every other sphere of life are, till the appointed time arrives for them to stand in the sacred desk to teach lessons which they themselves have not been practising. We would not by any means condemn industry in the minister more than other persons: but we ask, how is it possible for him thus engaged from day to day, except on the Sabbath and on occasional Saturdays, to be prepared for a discharge of the responsible duties devolving on him as a minister of the sanctuary? He is hurried from his daily vocation with the cares of time upon his mind; he is consequently unprepared for contemplation upon the sublime subjects of the Gospel; he is unprepared for sweet meditation and prayer; he cannot "bring forth out of his treasure things both new and old:" his faith becomes weak and wavering, his love cold, his zeal paralized, and his effort proves abortive. The minister complains of coldness; the members complain of coldness, coldness. Thus a scene of comparative desolation and ruin is presented to view, and thus is Zion made to languish and mourn.

If a minister be called of God and sent forth as his ambassador, and at the great assize has to stand as a living witness between the Judge and the criminal; refusing to obey the mandate, how shall he stand acquitted for the indignity offered his sovereign? 'Go ye into all the world and preach the Gospel to every creature' is the command given; and each has to fill the measure of his duty.

This worldly concern, to the neglect of those weighty and important considerations is, we dare say, one source whence arises much unhappiness. There is another intimately connected with it, and generally found to be an offspring of the former: an ignorance of the scriptures of divine truth. "Study to shew thyself approved, a workman rightly dividing the word of truth," was an injunction laid upon an eminent divine, even in the blaze of gospel day; when the Apostles themselves were present to testify to the sentiments and doctrines advanced. How is it possible for one, who is deprived of even the rudiments of an education, lives in the constant neglect of the means for improvement, reads the word without meditating upon its import, to explain the great mysteries of divine revelation? To this mainly may be attributed the seemingly discordant sentiments of the gospel, and the cold, hackneyed subjects so vehemently reiterated upon our apparently stupid insensibility. An incompetent ministry, possessing arrogance, and attaching to their sentiments the importance of an emperor's mandates, never fails to produce disastrous results. James, in his 'church member's guide,' very descriptively remarks that "a preacher of error stands as a sort of volcanoe in the moral world; his mind is the dreadful laboratory where the mischief is performed; his lips the crater whence it is disgorged upon the world; and every sermon that he preaches an irruption of mental lava upon the moral interests of mankind."

Ruinous effects are also produced by a constant harping upon some favourite tenet, which is not properly understood; nor coupled with love and good works. The life and power of godlines then is wanting, energy is lacking, and the finer sensibilities of the soul remain dormant. The hearts of sinners are left untouched, and the children are not fed with the pure milk of the word.

The late venerable Booth remarks that "notwithstanding the fickleness and caprice of many private professors, with regard to their ministers, it has long appeared to me, that a majority of those uneasinesses, animosities, and separations, which to the disgrace of religion take place between their pastors and their several churches, may be traced up, either to the unchristian tempers, to the gross imprudence, or to the laziness and neglect of the pastors themselves." Are we not sensible of these facts, and does not daily observation convince us of the existence of these melancholy truths? How important then is it that we should "watch in all things, endure afflictions, do the *work of an evangelist*, make *full proof* of thy ministry;" instructing in that "wisdom which cometh from above; which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." "Giving no offence in any thing, that the *ministry be not blamed*: but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, and by love unfeigned."

Now, brethren, is it in our power to remedy any of the evils alluded to in the foregoing observations? Let us 'take heed to our way,' let us strictly examine this matter, and with the numerous obligations resting upon us in the relative duties to our ministers, ascertion, in candour and frankness, with our hearts open to conviction, and a determined resolution to act up to the standard of divine authority, whether or not it be in our power to make any arrangement, or adopt any course that would tend to an amendment. Then we ask you, are not many of our ministers, from sheer necessity, compelled by the urgent and undeniable calls of nature, to resort to the course we have condemned, to their own mortification, the neglect of the cause they espouse, and the shame and disgrace of religion? We wish to be distinctly understood upon this part of our subject, and we would not by any means have you pass over it without weighing its import well; and we do most sincerely entreat you not to let the fixed prejudices of your mind be a barrier in the discharge of the important and sacred duties which are so constantly enjoined upon our obedience, in the scriptures. Surely none can doubt the propriety of aiding our ministering brethren in their temporal affairs, when we see that the principal part of their lives is devoted to our spiritual welfare. How inconsistent and even ridiculous is it for christians, who should be sincere to both God and man, to pray that our ministers may be blessed in their basket—and in their store.

We are here compelled to make an allusion to money; but recollect it is not to be missionary money; which bears such an odious character upon *its surface*, that much of it is *supposed* to be spurious coin and does not by any means pass currently. We will however obtain a few promissory notes from the Bank of Revelation, whose Magna Charta passed in Heaven and was 'approved' by the Son of Glory.—They are inscribed in the following legible characters: "*Let him that is taught in the word communicate unto him that teacheth in All Good Things.*" Another. "*Who goeth a warfare any time at his own charges?*" Another. "*Even so hath the Lord ordained, that they who preached the gospel shall live of the Gospel.*" The word *ordained* in this bill is a beautiful one, and very much admired in some places for its peculiarity of signification. The word *Live* too must mean something as we are taught that not 'one jot or tittle' of these words are to fail. Would to God that these passages had their weight, and could produce the designed effect: our desire then would be

"loose him and let him go." It would not be so difficult a task for the hand of benevolence to gain admission into our penurious pockets, nor would charity, which is love and the very essence of religion, be so constantly weeping over our negligences. There are various ways in which we can aid our ministers, and those who really feel the disposition can easily discern some of them. We do not think the small pittance he receives is an act of benevolence. It is a debt, for we are told, "the labourer is worthy of his hire," and also, "whoso hath this world's goods and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Rest assured these charges will stand on the dark catalogue of accounts at that great day when we shall be judged according to the deeds done in the body. Then you that desire to hear the Judge say, "when I was an hungered ye fed me," &c. with a willing mind discharge your duties, for the "Lord loveth the cheerful giver," and will pay him four fold. Are you afraid to trust the Lord and the word of his grace? Remember "the earth is the Lord's and the fullness thereof," and that we are only his stewards. Shall we enjoy the blessings of Heaven from day to day and never, for a moment, reflect upon the inconveniences, and hardships, and crosses, and trials of the heralds of the cross that are going forth into the world spreading the glad tidings of salvation? Shall they look and wait for the manna that descended to the children of Israel in the wilderness? Shall they expect a miracle to be wrought in their favour? Or shall they expect some peculiar property in the atmosphere, descending upon them, will impart the nourishment necessary to sustain life? Or in other words, can they live upon the wind? How absurd and ridiculous! "Tell it not in Gath, publish it not in Askelon."

We leave these observations for your consideration, as the usual space occupied in a circular compels us to proceed to the relative duties of members one toward another; upon which subject the directory of divine truth abounds with such rich profusion, in such holy simplicity that "the way-faring man though a fool cannot err therein." We present them to your remembrance, for your constant study and daily practice. The ground work of religion is Love, without which the superstructure is as "wood hay and stubble." Love is the fulfilling of the law. "A new commandment I give unto you that ye love one another." "This is my commandment that ye love one another as I have loved you." "These things I command you that ye love one another." "By this ye shall know that ye have passed from death unto life if ye love the brethren." Love is the most ingenious passion of the soul and never fails to shew the beauties of its face, even in the most deformed creature on earth, where it really exists. It opens a way for the removal of obstructions to christian fellowship, it enables us to "follow after the things which make for our peace," and it invariably produces the unity of the spirit in the bond of peace.

O, our blessed Saviour, shed forth in our hearts the radiant beams of *love and peace*; that we, poor creatures of passion and temptation, may "be of one mind and *live in peace*;" so that we "grieve not the Holy Spirit of God whereby we are sealed unto the day of redemption;" but "let all bitterness, and wrath, and clamour, and *evil speaking*, be put away from us, with all malice; and be kind one to another, and tender hearted, *forgiving one another*, even as God for Christ's sake hath forgiveu us." There is 'enough for all, enough for every one' in these entreaties; and would to God they could be the daily practice of his dear children: Yet to make them, if possible, still more impressive, the Apostle, by a reference to his afflictions says, 'I therefore the prisoner of the Lord *beseech* you, that ye walk worthy of the vocation where-

with ye are called ; with all lowliness and meekness ; with long suffering, *forbearing* one another in love ; endeavouring to keep the unity of the spirit in the bond of peace."

Bitterness, wrath, clamour, evil speaking, and malice cannot exist in the empire of the soul, which is filled with love to God, and love to the brethren. Yes, brethren, we shall pray for better times in vain, we shall read the word of the Lord in vain, our ministers shall labour in vain, and all our efforts shall be in vain to restore harmony, peace, and happiness so long as we indulge in those unhallowed and fiendish feelings : from which, 'good Lord deliver us.'

Another of the relative duties of members is to "warn them that are unruly, comfort the feeble minded, support the weak, be patient toward all men, see that none render evil for evil unto any man : but ever follow that which is good, both among yourselves, aad to all men." We are also commauded to "let our light so shine before men that they may see our good works and glorify onr Father which is in Heaven." Our light cannot more conspicuously shine than by "abounding in every good word and work," both to our brethren, and to the human family in general. That must be a selfish and unchristian disposition, which supposes that a manifestation of kindness to our brethren *alone* embraces all the duties of believers. To be a dove in the ark, and a serpent in the wilderness, is an odious, detestable creature, that will inevitably share a portion in that Lake which burns with fire and brimstone.—Denunciations of the most appalling character are pronounced against the hypocrite. Fraud may be practised upon short sighted mortals ; but remember, O man, that for all this, God will bring thee into judgement.

Again. "Let nothing be done through strife or vain-glory, but in lowliness of mind let each esteem others better than themselves." "In honour preferring one another." "Likewise ye younger submit yourselves unto the elder. Yea, all of you be subject one to another, and be *clothed with humility*. Without the great grace of humility, operating under the influence of love, we can ncver bring our stubborn minds and proud hearts to bend to these divine precepts. What a beautiful expression : "be clothed with humility :" a splendid dress that shines and adorns in every situation in life ; and one of its excellent qualities consists in the brilliancy of its appearance, by a constant use.

"Let not the sun go down upon your wrath, neither give place to the devil." "Moreover if thy brother trespass against thee, go and tell him his fault between thee and him alone." How essentially necessary is it that this be strictly adhered to. Remember, "thou shalt not hate thy brother in thy heart, thou shalt not in any wise rebuke him and not suffer sin upon him," for it is said "Let the righteous smite me, it shall be a kindness, and let him reprove me, it shall be an excellent oil." "He that despiseth reproof sinneth." Recollect, "Brethren if any man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness." "Confess your faults one to another, and pray for one another that ye may be healed." And finally remember to "Bear ye one another's burdens and so fulfil the law of Christ."—Which instructions comprise many of the relative duties of christians, and without a strict adherence to these wholesome admonitions, we cannot expect our cause to prosper, our souls to grow in grace and divine knowledge, nor a unanimity of sentiment, nor happiness in our denomination.

Amongst the various means employed, tending to produce these happy results, there exists none better calculated to accomplish the object than church discipline ; the necessity of which is generally ac-

knowledged, and but little practised. It is possible that some of those who are scrupulously ignorant, and averse to order, law, and gospel, may exclaim as it has been before "that the new Testament has laid down no specific form of church -government; and that where we are left without a guide it is useless to enquire, if we are following his directions." 'If' says Mr. James 'it be meant by this that the Lord Jesus has left us no Apostolic precept or example, which is either directory for our practice, or obligatory upon our conscience, in the formation of christian societies, nothing can be more erroneous. And we have only to look into the word of God to see how groundless is the assertion.'

A church without discipline, is like a nation without a government, or a body without limbs; it has the life without the power of action.—A proper discipline in the church is as essentially necessary for the establishment of order and happines, as are the laws which proceed from the counsels of our beloved country for the administration and security of peace and prosperity. We are nationally enjoying the blessings of a republican form of government; and it has been generally conceded that our regulations or discipline is more in accordance with our national institutions than any other; but in addition to this, we trust we are governed by the word of God. Good things are often abused, and it is to be regretted that some churches are so extremely republican and patriotic, that they have no government at all; others are so exceedingly tenacious about the specific directions of the Bible, that they often become specific objects of disgrace to a christian community, by a disorderly life and ungodly conversation.

The celebrated Mr. Hall justly remarks that, "as a Kingdom however excellent its constitution, will inevitably sink into a state of wretchedness, in which laws are either not enacted or not duly administered; so a church which pays no attention to discipline, will either fall into confusion, or into a state so much worse, that little remains worth regulating."

How often have we known this to be the case where church meetings and discipline have been neglected; they dwindle and gradually sink into insignificance, until they finally become extinct; and nothing remains but the decayed walls once erected for the worship of God.

It should be made the duty of members to attend their church at stated periods without fail if in their power; and it should be the duty of the deacons and other leading members of the church, when no minister is in attendance, to engage in prayer and praise, and proceed to the discharge of the duties of the church. The good which has been produced by these means is incalculable. It serves to strengthen the bond of union and refresh our memories upon duties that otherwise might be forgotten. The Psalmist said "I was glad when they said unto me let us go into the house of the Lord." An entire dependance upon our ministers, to perform all the labour necessary to be done, in the regulation and government of the church is wrong. Strange idea, that in service from them we cannot exact too much, and in return cannot give too little! It should be the constant desire of the church to relieve the minister in every possible way. It is true that no important measure should be adopted without consulting with the Pastor of the church, and requesting advice, but to wait for him to plan, adopt and execute every thing necessary in the discipline of the church, is at least unkind, and to him extremely laborious; rendered the more so in consequence of the weightier matter of preaching the everlasting gospel to poor perishing sinners, bearing with all its force and magnitude upon his heart. But we will more particularly define some of the duties to be enforced in church discipline, and give for our authority the

sacred canon, such for instance as this : "*Mark them which cause divisions and offences*, and *avoid them*." "Now we *command* you, brethren, in the name of our Lord Jesus Christ, that ye *withdraw* yourselves from every brother that walketh *disorderly*." "I would they were even cut off which trouble you." Does all this pass your notice unheeded, and do you still say there is no necessity for church discipline?—Are we permitted to let aggressors pass with impunity, when our duty even in an imperative command is enforced? "Mark them which cause divisions." Yes, brethren, it is your bounden duty to place upon them the stripes of your disapprobation, and then we are further enjoined to '*avoid* them.' Disorderly conduct of every description is reprehensible, for the punishment of which, if church discipline is not rigidly enforced, the cause of Christ suffers in our stewardship.

"But now I have written unto you not to keep company, if any man that *is called* a brother, be a fornicator, or covetous, or an idolator, or a railer, *or a drunkard*, or an extortioner; with such an one no not to eat," "therefore put away from among yourselves that wicked person."

There are numerous things which require the rigid discipline of the church, amongst which heresy is embraced. From the different sentiments inculcated in our day, it may be a difficult matter to define what heresy is. Our judgement is here required; but we have the light of truth to guide in this particular as well as in all others, and we should invariably be governed by it, instead of settled prejudices, and partialities. When such discovery is made, we are plainly told that "A man that is a Heretic, after the first and second admonition, *reject*." One way of ascertaining the fact is, that, "there be some that trouble you, and would pervert the Gospel of Christ, but though we or an angel from Heaven preach any other doctrine unto you, than that we have preached unto you, let him be accursed." Here the course to be persued, when the discovery is made, is clearly pointed out. But again, "Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearer." "And their word will eat as doth a canker; of whom is Hymenius and Philetus; who concerning the truth have erred." "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and of the doctrine which is according to godliness, he is proud, knowing nothing, but doating about questions and strifes of words, whereof *cometh envy*, strife, railings, evil surmisings, &c. from such *withdraw* thyself." "If there come any unto you and bring not this doctrine receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds."

Our space will not permit us to go into all the minutiæ of church discipline. But rest assured that much of the prosperity of every church, and of the cause of religion generally, greatly depends upon its proper regulation. Much is enjoined upon the Deacons of the church, and notwithstanding their qualifications are plainly and distinctly pointed out, how often is it the case that persons are chosen for this station who are wholly incompetent for a discharge of its duties. Great evil grows out of this circumstance, because it is useless to enact laws without officers to enforce them. Great injury also occurs in licensing and sending out to preach, men who not only need every qualification for the great task, but actually bring reproach and disgrace upon the cause. We cannot be too cautious and particular in this business; for dear-bought experience should teach us instruction for our future guide. "Lay hands suddenly on no man," is an express

injunction of holy writ; and unless we are strictly governed by that in every particular, we shall most assuredly fail in our fondest expectations.

We leave these imperfect and hasty reflections for your serious consideration, and as you value your own souls, and the prosperity of our Redeemer's cause, we pray you to give attention to these things; and may He with his grace, mercy, and peace, guide and bless you all, ever more. Amen.

LETTER OF CORRESPONDENCE.

The Neuse Baptist Association, to the sister associations, with whom she corresponds:—

Beloved Brethren;

Through the merciful providence of God, our body has been favoured with another annual session. And it affords us much gratification to be able to add, that, on the present occasion, peace, harmony, and brotherly-kindness, have pervaded our deliberations. Heretofore, for a succession of years, dissentions of a most unhappy kind have existed among us, which have mainly contributed to the coldness and barrenness which now prevail among our churches. Our minutes will show that the causes of disunion, which have previously operated within our limits, are now in a great measure, removed. We are therefore induced to rejoice in the belief, that our season of trial, of darkness, and of dissention, has at length come to a close; and that peace, and brotherly love, and unanimity of sentiment and of action, will again abound among us. And with the return of peace, and good will, and faithfulness among ourselves, we hope to be favoured with the sanctifying influence of the Holy Spirit, and the sun-shine of our Redeemer's countenance. As we doubt not, dear brethren, that our former condition has been a subject of your christian sympathy and solicitude, so are we now induced to hope that we shall share an interest in your prayers, that our chastening may be sanctified, and abundantly succeeded by the fruits of good living.

From two of your bodies, namely, the Goshen and Chowan, we have received packages of minutes; but we have been favored with messengers from none. This we regret both because of the general advantage resulting from christian intercourse, and the pleasure we should have derived from the presence of visiting brethren. We trust, however, that we shall be more favoured, in this respect, in time to come.

We have appointed the following brethren to attend your next annual meetings: namely, Biddle and Loftin, to attend the Goshen; Jas. Griffin, to attend the Raleigh; and T. Meredith, to attend the Chowan. To the others we have appointed no messengers, merely because, owing to the smallness of our numbers and the distance of the meetings, we have not brethren whose circumstances would permit them to attend.

With much affection, we remain as ever, sincerely yours in gospel bonds.

NOAH TYSON, *Mod.*
WM. P. BIDDLE, *Clk.*

in this [illegible]
for our future guide. "Lay hands suddenly on no man," is an ex-

MINUTES

OF THE

NEUSE BAPTIST ASSOCIATION,

HELD AT

CHINQUEPIN, M. H.,

JONES COUNTY, N. C.

ON THE

17, 18, & 19TH DAYS OF OCTOBER,

1835.

NEWBERN:
PRINTED AT THE RECORDER OFFICE.
1836.

MINUTES, &c.

Saturday 17*th.*

The Brethren appointed to preach the Introductory Sermon being absent, brother Warren, on invitation, performed that service from 2 Peter 2. 7. "Unto you therefore which believe he is precious."

The Association convened and opened with prayer by brother Rhem.

Chose brother Sanders Moderator; brother W. P. Biddle Clerk; and brother S. S. Biddle assistant Clerk; and brethren Green Taylor and Z. Slade to receive contributions, &c.

The letters from the several churches were called for and read, their statements entered, and the messengers' names enrolled.

A committee to arrange the preaching at this meeting was appointed, consisting of brethren Rhem and Slade.

Brother William J. Finlay was received and recognized as correspondent from our sister, the Goshen.

Brethren Meredith and W. P. Biddle were appointed a committee to make report on the state of religion in this Association, and to recommend such means of relief as they might deem expedient.

Brother S. S. Biddle was appointed to prepare a letter of correspondence to the sister Associations.

Correspondents, assigned to the several Associations, were as follow: F. B. Loftin and J. L. Warren to the Goshen; Thomas Meredith to the Chowan; and W. B. Rhem to the Raleigh.

The committee to visit the church at Swift Creek reported as follows:

Report of the Committee appointed to visit the Church at Swift Creek.

Your committee appointed last session to visit and confer with the Church at Swift Creek, submit the following report:

That, in obedience to their appointment, they met & conferred with the church, who stated that they had been perplexed with difficulties among themselves, some of which had almost torn them to pieces as a church, and that they had been, and still were, in such a weak and helpless state, that they did not consider themselves in a situation to represent themselves as formerly. They tendered their thanks to the Association and its committee, that they had been remembered and visited, and requested that the name of the church be continued on the Minutes—and they desire the Association still to remember them and send them help.

JOHN BRINSON, Chairman.

Elders Meredith, Finlay, and Biddle were appointed to preach tomorrow, beginning at 10 o'clock A. M.

Adjourned to Monday 10 o'clock.

Prayer by bro. Meredith.

Lord's-day 18*th.*

Elder Meredith opened the services of the day, and preached from Daniel v. 27. "Tekel; Thou art weighed in the balances, and art found wanting."

Elder Finlay followed from Jeremiah ix. 23, 24. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord."

Elder Biddle followed from Psalm liii. 6. "Oh that the salvation of Israel were come out of Zion! when God bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad."

We add our earnest prayer that God may bless the ministration of his word, this day, for Christ's sake!

Monday 19th.

Met agreeably to adjournment.

Prayer by bro. Finlay.

On motion, called over the enrolment, and read the Constitution and rules of Decorum.

On motion, Called for the reports of the several Committees appointed on Saturday.

Brother Meredith, from the committee on the state of religion, offered the report hereto annexed, which was received.

Report on the State of Religion.

The committee on the state of Religion within the bounds of the Association, beg leave to report the following:

From such documents and other means of information as have been accessible to your committee, it appears that out of fifteen churches composing this Association, seven only are represented in the present meeting; that out of those represented, there are but fourteen delegates in attendance; that in the whole Association, so far as the details are known, there have been but 17 additions by baptism the past year, while the deminution by death, exclusion, and otherwise, has been not less than 27; that at least four churches have received no accessions at all; that five of the churches in our connexion have no pastor, and no preaching except occasional and very unfrequent supplies; that two churches are known to be in disorder; and that coldness, leanness, and inefficiency, with perhaps one or two exceptions, pervade the whole body. A more melancholy state of things, is, we hope, rarely witnessed in the condition of any religious body, than is at this time presented to view by this Association.

The principal cause of the above declension is, no doubt, to be found in a want of preaching. The preaching of the gospel, every one knows, is the main instrumentality established by the head of the church, for the diffusion of the truth, the conversion of sinners, the edification of the saints, and the enlargement and confirmation of the churches. It follows of course, that where this is lacking, there must be a corresponding failure in all the results, both immediate and more remote, which this instrumentality is calculated and intended to produce. And as it is well known that there has been a great deficiency in this respect among our churches, especially for the last few years, it is obviously to this circumstance that must be attributed the affecting state of things mentioned above.

It is true there are doubtless subordinate, and perhaps more immediate causes of decay. A general want of discipline in our churches, and a frequent want of upright and consistent behaviour on the part of the members, have undoubtedly much to do in prostrating the cause of religion among us. And when these are wanting, allow us to add, no religious community, whatever the advantages in other respects, can possibly prosper. But what we maintain is, that all these deficiences are but the natural effects of the want of preaching. Were all our churches supplied with competent and faithful pastors, they would doubtless enforce a wholesome discipline in our churches, and this would effect a reformation in the lives of the members. All this is too obvious and too well understood to need argument or further remark.

What, then, must be done, in order to secure the required improvement, may be easily seen. If the want of preaching is the primary cause of the evil, the supplying of that want must constitute the remedy. And this, give us leave to say, is the *only* remedy. This is the great instrumentality, we repeat again, which Jesus Christ has appointed for the support and extension of his cause on earth; and it is not for man to supply its place with a substitute. We may write and reason and speculate and mourn and pray to the end of time, and we shall never secure the object in view, unless we employ the requisite, the appointed, the indispensable means. Preaching we lack, and preaching we must have—frequent, faithful, searching, stirring preaching—before religion can be revived among us, and our churches can be enabled to put on their beauty and their strength.

It is no part of our duty, nor is it our object, to go into a discussion on this subject. Your committee consider themselves called upon to add, however, that if we would have more preaching, we must use the means to obtain it. True, the Lord sends preachers, and so does he send corn. But to whom does he send them? To the slothful, the idle, the negligent, the unenterprising? or to those who seasonably and faithfully strive to secure the object? These questions any one may answer who has even the most moderate acquaintance with what passes around him.

In view of the above, your committee would, therefore, respectfully recommend, that this Association proceed forthwith to employ all lawful and consistent means in her power, to supply her churches with pious, faithful, devoted efficient pastors.

All of which is respectfully submitted.

T. MEREDITH, Chairman.

Brother S. S. Biddle presented the letter of Correspondence, which was read and adopted.

The Neuse Baptist Association, to the sister Associations with whom she corresponds:—

Beloved Brethren;

In our last communication to you, we stated that the unhappy dissentions and divisions heretofore existing amongst us, had been happily terminated; and that peace and harmony pervaded our body. We can still say, so far as our knowledge extends, that peace and harmony continue to prevail. By a reference to our minutes you will perceive that our Churches are in a cold and unfruitful state. Our Churches are scattered over a large extent of country; our ministers are few; and the ordinances of the Churches are too frequently neglected. There is so

much apathy and indifference manifested among our brethren, that the prosperity of Zion, and the interests of the Redeemer's Kingdom, seem to be objects of secondary rather than of primary importance.

This may be owing to the former state of things amongst us, but we enjoy the pleasing hope, that the cause of righteousness and truth will ultimately triumph; that God will manage, overrule, and prosper his own cause; and that the clouds of darkness, of doubt, and of fear, will soon be dispelled by the sun-shine of the Redeemer's mercy and grace. We rejoice in the belief that the Lord reigneth, and that He will do all things according to the counsel of his own will: and that He will bring his purposes to perfection.

For months previous to our present meeting, we anticipated the pleasure of social intercourse with Brethren from corresponding sister Associations. With one exception we are disappointed. What may be the cause of this seeming neglect we will not undertake to determine.

We now, dear Brethren, earnestly and affectionately invite you to attend our next Association to meet at Fort Barnwell Chapel, Craven County, and encourage and animate us by your presence and assistance. We desire to be thankful for what the Lord is doing in some of our churches; that sinners are brought to the knowledge of the truth, and enabled to rejoice in hope of the glory of God. Brethren, pray for us, that God would pour out his Spirit, revive his work in the hearts of his people, and unite the followers of the Saviour in peace and brotherly love.

From the Goshen Association bro. Finlay attended as their messenger, but we received neither a letter nor a package of minutes. From the Chowan, we received a package of minutes, but no messenger attended. From the Raleigh and Portsmouth Associations, we received no communication whatever.

We have appointed Brethren F. B. Loftin and J. L. Warren to attend the Goshen Association; T. Meredith, the Chowan; and Wm. B. Rhem, the Raleigh; and with the Portsmouth we desire to continue our correspondence, and should be pleased to hear from them either by letter or by their messengers.

May the Lord be with you, and bestow on you the blessings and consolations of his grace. S. S. BIDDLE.

The following was introduced by bro. S. S. Biddle and unanimously adopted:

Whereas, several of the churches in the bounds of the Neuse Association, are almost entirely destitute of the preaching of the gospel, therefore,

Resolved, That bro. James L. Warren be requested by the Association, to travel among the Churches, and preach the gospel during the ensuing year; and that the Churches be requested to contribute for his support.

To accomplish the above resolution, brethren Z. Slade, S. Simpson, and S. S. Biddle were appointed to confer with bro. Warren upon this subject. He yielded to the request and consented to perform agreeably to the resolution, as far as he might be able. It is hoped and earnestly desired, that the Churches will bear in mind the request to "contribute" when he is among them. "for his support."

On motion, *Resolved*, That ministering brethren, when messengers

to sister Associations, in future, shall receive as compensation one dollar per day.

On motion, *Resolved*, That brethren James and Lanier Griffin be requested to visit and aid the Church at Unity; and that brethren Rhem and Biddle visit and assist the Church at Swift Creek.

The Committee to receive Contributions &c. made the following statement:

Report of the Committee on Finance.

The Treasurer

To the Asssociation Dr.

1835,

To balance of funds in hand last year,	$25. 85
To amount of contributions this year,	17. 50
	$43. 35

Credit.

By this sum paid for printing the minutes of last year,	$20. 00	
By this sum paid the Clerk for preparing and distributing the minutes,	$6. 00	$26. 00
Balance in the Treasurer's hands,		$17. 35

Z. SLADE, Chairman.

It was agreed that the delinquent Churches be requested to forward their letters and contributions to the Clerk, in order that their contents may be entered on the minutes.

The Clerk was requested to have three hundred copies of these minutes printed and distributed as usual.

The next meeting of this Association is appointed to be held at Fort Barnwell, beginning on the Saturday before the 3rd Sunday in October, 1836. Bro. Meredith and bro. Rhem were appointed to preach the Introductory Sermon. Bro. S. S. Biddle was appointed to write the Circular.

Adjourned to time and place just named.

Prayer by bro. F. B. Loftin.

WILLIAM SANDERS, Moderator.
WILLIAM P. BIDDLE, Clerk.

STATE OF THE CHURCHES.

CHURCHES AND COUNTIES.	MESSENGERS.	Baptized.	Received by Letter.	Dismissed by Letter.	Excluded.	Restored.	Died.	Total.	Contributions.
North River, Carteret.	JAS. L. WARREN, George Gillican,* David Lawrence.*	7		1	1			41	$.C. 1.00
Core Creek, Craven.	Saml. Simpson, Benj. White,* Steph. Hawkins.						1	7	1.00
Newbern, Craven.	THOS. MEREDITH, Wm. Sanders, Z. Slade.	5	2	1	1		4	66	2.00
Goose Creek, Craven.	John Brinson, Sol. Broughton.*	1		2	1			17	1.50
Chinquepin, Jones.	FRED. B. LOFTIN, Shadrach E. Loftin, Thomas Alphin.	2	3				1	35	1.50
Hancock's, Pitt.	Not represented.								
Red Banks, Pitt.	Not represented.								
South West, Lenoir.	WM. P. BIDDLE, Green Taylor, Saml. S. Biddle.		1				1	74	2.00
Greenville, Pitt.	A letter.		1	4				48	3.00
Gallaway's, Pitt.	Silas Edwards,* Caleb Smith,* Alexander Brinkly.*	1		6	2		1	29	1.50
Trenton, Jones.	Daniel Andrews, Lawson Mallard.*			1			1	11	1.00
Kitt Swamp, Craven.	William Toler,* Charles Kelly.*							7	1.00
Swift Creek, Craven.	Not represented.								
Unity, Beaufort.	Not represented.								
Warren's, Carteret.	Wilson Davis,* Benjamin Tyler.*	1						34	2.00

Note.—Ministers' names are in SMALL CAPITALS; those of absentees are distinguished by an *.

MINUTES

OF THE

NEUSE BAPTIST ASSOCIATION,

HELD AT

FORT BARNWELL CHAPEL,

CRAVEN COUNTY, N. C.,

ON THE

15, 16, & 17th DAYS OF OCTOBER,

1836.

MINUTES, &c.

SATURDAY, OCT. 15th.

The Brethren appointed to preach the Introductory Sermon having failed, brother McNab, on invitation, performed that service, much to the satisfaction of those present.

The members from the Churches convened, and bro. Z. Slade was chosen Moderator; bro. W. P. Biddle, Clerk; bro. S. S. Biddle, assistant Clerk; and brethren Bond and Hawkins a Committee to receive Contributions.

On motion, Called for and read the letters from the Churches, and their statements were entered.

Brother McNab presented the Letter of Correspondence from the Goshen Association, and he was affectionately received.

On motion, *Resolved*, That a Committee be appointed to inquire into the causes of the present declension of religion among us; and also, to intimate what they may hope will prove a blessing. Brethren S. S. Biddle, W. B. Rhem, and J. L. Warren, that Committee.

Bro. Meredith was appointed to write the Corresponding Letter to the same Associations as last year.

The Circular Letter was called for and handed in, and consigned for examination to a Committee, composed of brethren Meredith, McNab, Warren, and Rhem, to report on Monday.

As the Church at Red Banks have united with another Association, it was agreed that it be left off of our minutes.

On motion, Adjourned to Monday 10 o'clock.

Prayer as usual.

LORD'S-DAY, OCT. 16th.

Met at the stage for public worship; when brethren Warren, Meredith, and McNab, in the order in which they are named, preached with much interest to an attentive congregation. We pray that a Divine blessing may follow and water the word to the salvation of sinners, the comfort of christians, and the glory of God.

MONDAY, OCT. 17th.

Met pursuant to adjournment.

First prayed, and then called over the list.

On motion, Agreed to call on the Committees to report.

The Report on the State of Religion in our Churches was read by bro. S. S. Biddle, and it being received, was ordered to be appended to our minutes.

The Circular Letter was read, and ordered to be attached to our minutes.

The following appointments were made of correspondents to sister Associations, viz. bro. Meredith to the Chowan; brethren Warren and Biddle to the Goshen; and brethren Rhem and Loftin to the Raleigh, with minutes to each.

Whereas, there seems to prevail amongst the Churches composing the Neuse Association, a dissatisfaction on the subject of *missionary efforts*, which may be one cause of their failing to represent themselves in this Association, in order, therefore, that the views and principles of the Association may be fully understood on this subject, Be it

Resolved, That it is now and always has been a settled principle of action in this body, that every individual should feel at perfect liberty to act on this subject according to the dictates of his own conscience, and his own views of right and wrong.

Further *Resolved*, That the liberty to *give* or to *withhold* our aid, so far as any benevolent institution is concerned, is a privilege secured to us by our happy frame of government, and we cannot abandon it to suit the fancy or the prejudice of our brethren.

Further *Resolved*, That any and all attempts to *compel* brethren to act either way, is inconsistent with the religion of the Bible, and should be viewed as destructive to the peace of the churches.

It is agreed, that the next Association be held at Greenville, commencing on the Saturday preceding the 3rd Lord's-day in October, 1837.—Brother Rhem to preach the Introductory sermon, and bro. Loftin to be his alternate, and bro. Meredith to write the Circular Letter.

On motion, Adjourned with prayer.

Z. SLADE, Moderator.
WM. P. BIDDLE, Clerk.

The Committee on Contributions reported as follows:

The Treasury,	Dr.	
To balance remaining last year.		$17 35
To contributions this year,		14 15
		$31 50
	Credit.	
By this sum paid for printing minutes last year,		$15 00
Balance remaining,		$16 50

WILEY BOND,
STEPHEN HAWKINS.

Letter of the Neuse Baptist Association to the Associations with which she corresponds.

Beloved Brethren;—

The session of our body, which is now about to close, has been distinguished by nothing worthy of special remark. The state of our Churches is unusually gloomy and unpromising—even more so than on any former occasion. During the past year but few have been added to our numbers; and several of our Churches have failed to represent themselves in our present meeting. Still, however, there are a few who remain steadfast, and who still pray for the prosperity of Zion. Our congregations, though small, have been uniformly solemn and attentive. All things considered, we are induced to trust that our meeting has not been in vain in the Lord. From the Goshen Association we have been favored with the attendance of brother McNabb—but from the others of our correspondents, we have received no messengers.

We have delegated to the Goshen Association, our brethren Warren and Biddle; to the Chowan, bro. Meredith; and to the Raleigh, brethren Rhem and Loftin.

Our next session is to be held at Greenville, commencing on Saturday before the 3rd Lord's-day in Oct. 1837.

REPORT ON THE STATE OF RELIGION.

The Committee on the state of Religion within the bounds of the Association, beg leave to report:—That "the melancholy state of things" presented to the consideration of the Churches, in the report of last year, still exists. Among the many causes which have produced the coldness and declension in the churches, your Committee would name the following:

1. The neglect of church members of the preaching of the gospel.

As was remarked in the report of last year, very few churches in our Association have pastors to explain the Scriptures, and encourage them in the performance of their various duties. But even with those who do have a pastor and a regular time of preaching, there is a *criminal neglect*. How often is it the case, that the pastor will find scarcely members enough present to do the business of the church? And where there is no pastor, and no stated times of worship, the case is still worse. When a minister makes an appointment, so few of the brethren meet him, that he is ready to make the resolution that he will never visit them again. It is quite unnecessary to state the consequences of such conduct. They must be plain to every reflecting mind. The brethren thus deprive themselves of the privileges of hearing the gospel preached, and their friends and neighbors suffer with them, and follow their example, viz. neglect the worship of God.

2. An *abuse* of the Doctrine of Election.

It is quite unnecessary to state what is the Election of the Bible. What we term an abuse of the doctrine, is simply this: Many of our brethren plead the doctrines of God, as an excuse for the non-performance of their duties. Do they neglect the preaching of the gospel, give no support to ministers, train up their children in ignorance and immorality, neglect the ordinances of the church, omit family religion, and set few or no good examples before their brethren and the world, a good excuse, in their estimation, is at hand, viz. God has his cause in his own hands, and he can accomplish his purposes without them and their feeble efforts, as well as he can with them; that if they are *elected* to salvation, no works, good or bad, which they can do, will at all affect them. Such a faith, and such fruits as it will inevitably produce, must sap the very foundation of Christianity; and where it prevails, coldness and indifference, must be the consequence.

3. An *inattention* to Church ordinances.

The principal ordinances of the Baptist Church are *Baptism* and the *Lord's Supper*. Baptism is the ordinance that qualifies the individual for the enjoyment of the latter ordinance; and Christ has commanded his followers to observe it. Are not many of the Churches in the habit of omitting the ordinance of the Lord's Supper for months—nay, for years together? If so, can they prosper? And do they "walk in all the ordinances of the Lord blameless"?

4. A want of Church Discipline.

There are several of the Churches in our Association in disorder, and will continue to be so, without they enforce a *proper discipline*. This subject has been so frequently urged on the minds of the brethren, that the necessity of it must be apparent.

In the above remarks, your Committee have endeavoured to account partially for the coldness so prevalent amongst us; and for the *removal* of it—for the prosperity of Zion, and the welfare of your souls—we recommend to your serious consideration the performance of the following duties:

1. Encourage the preaching of the Gospel.

We deem it unnecessary to say more here, than recommend you to

read attentively the report made on the State of Religion at our last meeting. You all know the great importance attached to it in the Scriptures. We would earnestly invite you to search the Scriptures to learn your duty on this subject, as well as others relating to the welfare and happiness of the soul.

2. Be careful to maintain secret prayer with your Heavenly Father.

There is much reason to fear that much of the declension complained of, is owing to an awful state of the hearts of those who profess to be the children of God. If you have become careless in your spiritual duties, and feel it irksome to perform them, you have cause to go often to a throne of grace, and there ask direction and assistaucc. You may be members of the church, and at the same time the enemies of Christ. You may contend earnestly for the faith which was delivered to the saints; and you may enforce your opinions with great ability, and still be fighting against God. If you have neglected closet prayer heretofore, neglect it no longer. Be vigilent, lest you be overcome with temptations. Examine yourselves; and on your knees ask God to show you your true situation, and to lead you in the way of all truth.

3. If you have pastors and stated meetings, be certain to attend to them; and if without pastors, have regular Church meetings, and attend to the business of the Church: and edify one another by prayer, praise, and exhortation.

It is vain to expect prosperity in any cause without industry and attention. The Churches are declining, coldness is every where complained of, and without a change in the conduct of the brethren, we may expect the present state of things to continue. Let every one then, resolve to be more punctual in his religious duties; for after all that can be said on the subject of Election and Experience, a true *test* of our acceptance with God is our obedience to his commandments and his ordinances. If you are blessed with the labours of an efficient pastor, attend to his ministrations—maintain church discipline—and use the means of grace recommended in the word of God.

If you are without a pastor, still it is the indispensable duty of every Church to keep up regular and stated meetings. Without it, you will neglect the ordinances of the Church, and become scattered and indifferent to the cause. Encourage prayer meetings. There each one may be instrumental in doing good. You can exhort, admonish, instruct, and edify one another; and perhaps some precious souls may be saved by it.

We beseech you then—as you value your own eternal salvation, and that of your friends—be *careful* to maintain good works. Without this, all your professions will amount to nothing. You will have a name to live while you are dead.

We would wish you to understand, that we do not expect your good works to save you, without the blessing and influence of the Holy Spirit; but it is your duty to obey God. James says, "Shew me your faith *without* your works, and I will shew you my faith by my works." May you pay attention to these things, and may the blessing of the great Head of the Church attend you.

All of which is respectfully submitted.

S. S. BIDDLE. Chairman.

CHURCHES AND COUNTIES.	MESSENGERS.	Baptized.	Rec. by let.	Dis. by let.	Excluded.	Restored.	Died.	Present Number.	Contributions. $ c.
North River, Carteret.	*James L. Warren,*								
	George Gillican,*								
	Gilbert Arthur.*				2		4	34	2 00
Core Creek, Craven.	Samuel Simpson,*								
	Benjamin White,								
	Stephen Hawkins.							7	1 50
Newbern, Craven.	*Thomas Meredith,*								
	Zach. Slade.		1	1	1	2	1	67	3 00
Goose Creek, Craven.	Not Represented.								
Chinquepin, Jones.	Not Represented.								
Hancock's, Pitt.	Not Represented.								
Red Banks, Pitt.	Not Represented.								
South West, Lenoir.	Joseph Tilghman,								
	Wm. P. Biddle,								
	Saml. S. Biddle.			1	1		2	70	3 00
Greenville, Pitt.	David Lawrence,*								
	Wiley Bond,								
	Benjamin Brily.*		1	4			2	85	2 00
Galloway's, Pitt.	Not Represented.								
Trenton, Jones.	Not Represented.								
Kitt Swamp, Craven.	Not Represented.								
Swift Creek, Craven.	Not Represented.								
Unity, Beaufort.	Not Represented.								
Warren's M.H. Carteret.	Whittington Davis,*								
	Benjamin Tyler,*								
	K. Styron.*		1					32	2 00

Note.—Ministers' names are in *Italic;* those of absentees are distinguished by an *.

CIRCULAR LETTER.

The Neuse Baptist Association to the Churches she represents.

Dear Brethren;—

Since our last Association nothing of importance has transpired in any of our Churches. Through the good providence of God our lives are spared, and numberless blessings and enjoyments are bestowed on us, for which we desire to return our grateful thanks. Some of our brethren, highly esteemed for their moral worth, have been called from the present scene of things to give an account of their stewardship, as we trust with joy and not with grief. Our churches are still declining in numbers, as very few, if any, have been added by baptism during the past year.

As the main design of a Circular Letter is "to stir up your pure minds by way of remembrance," to excite you to the faithful performance of the duties incumbent on you as Christians, to give advice, to admonish and encourage you in the Christion warfare, we offer, for your consideration, a few remarks on the *influence of example.*

That the disciples of our Lord Jesus Christ should recommend his Gospel to the world, by the holiness of their lives and conversation, is a truth which will be disputed by no true believer, and is evidently supported by the holy Scriptures. Our Saviour, addressing his disciples, says, "Ye are the light of the word. A city that is set on a hill cannot be hid."—When engaged in the duties of his ministry, his active benevolence led him from city to city, seeking opportunities to display his love to man.—The dead were raised; the blind received sight; the lame walked; the lepers were cleansed; and the poor had the Gospel preached to them. While some, who witnessed the divine power in the miracles wrought by our Saviour, were brought humbly to acknowledge their sins, seek the face of the Saviour, and believe in his heavenly mission. Others were hardened in iniquity, and declared that they would not have Him to reign over them. Activity, zeal, and untiring perseverance marked his course. He was truly the friend of sinners. His life was a continued scene of holiness and humility. Though tempted by satan, subjected to bodily infirmity, and insulted by the scoffs and frowns of the Jews, he sinned not; but in all things set an *example* of patience and humility to his followers, and they received this command—"If ye love me, keep my commandments. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

The meaning of the words "let your light shine," seems to be this:—that, as Christians, professing to have seen and felt the evil tendency of sin—to have repented and believed in the Saviour—to have professed his name before the world, by connecting yourselves by baptism with some branch of the Christian Church—you are to practice the various duties enjoined on you in the word of God, and to induce others, by your example, "to glorify your Father in heaven."

As members of the Church, you are to set a good example for your brethren. "Provoke one another to love and to good works." There is an important responsibility resting on every member of the Church of Christ. By the very act of joining the Church they acknowledge that they have sought the Lord with full purpose of heart, and have found him precious to their souls. They then take up the cross to follow the Saviour through evil as well as good report, to fight the good fight of faith, and to adorn the doctrine of God their Saviour in all things.

Christians should love one another. God is love. Love is the fulfilling of the law. Love is made the foundation of the Christian hope, and without love, it is impossible to please God. That persons, who have experi-

enced similar joys and sorrows, similar hopes and fears, and similar temptations and deliverers; who profess the same faith, and have set their affections on things above, and not on things in this world, should love one another, is what might be reasonably expected. "If a man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen."

If we love the Saviour and his character, we shall love those who obey his word and follow his example. Those of our brethren who are regularly at the house of God, to wait and worship before him—to attend to the ministry of the word—and to give support and encouragement to the minister and the brethren, will be more sure of our love and esteem than those who forsake the assembling of themselves together, and seem to care but little for the house of God, and the sacred duties connected with it. Love is an active principle, and will not lie dormant in the bosom that contains it. It will induce you to seek the edification of your brethren; to promote their happiness and their growth in grace; to render them assistance; to encourage them to a diligent use of the means of improving in holiness; and will cause you to *bear* and *forgive*, much rather than be offended. If you are in possession of this love, you will not enquire whether a brother has slight differences of opinion on things of minor importance, before you can esteem him as a christian, but you will wish to know whether he is a pious and devoted follower of the Redeemer of sinners. We fear that there is too little of that "Charity which suffereth long, and is kind; envieth not; vaunteth not itself; is not puffed up; doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things."

There are some, perhaps a great many, members in our Churches who judge of their standing and character as Christians, by the life and conduct of some of their brethren, whom they esteem as the true followers of Christ. This we are all prone to do. Example has always been considered more powerful than precept, and hence the necessity for your setting a good example. You may, perhaps, excuse yourselves for not performing many duties required of you, by supposing that you are as attentive to the ordinances of the Church, to the ministration of the word, and to family religion, as other brethren. You may compare your conduct with that of your brethren, until you will find it quite easy to satisfy conscience for the neglect of known duty, and instead of following closely all their good deeds, and none of their slips and failings, you will probably not follow them so well in the former as in the latter. Thus, instead of judging yourselves by the word of God, which is the only infallible rule for the Christian life, you are contented with merely enough religion to avoid the censures of the Church, and a performance of duty sufficient to hush the cries of conscience. When, therefore, our example may be the occasion of everlasting ruin to our brethren, how important is it, that we and you maintain a godly walk and conversation! We are exhorted "to examine ourselves whether we be in the faith." This you are to do—not by comparing yourselves with your brethren—but you are to take the word of God, examine its doctrines and requirements, and if you find yourselves deficient, we exhort you "to seek the Lord while He may be found, and call upon Him while he is near." But if, on the other hand, you can lay hold on the promises of the Gospel, and enjoy the pleasing hope that God for Christ's sake has pardoned your sins, and adopted you into his family as children, then may you rejoice and take consolation in the assurance that "Christ ever liveth to make intercession for you."

Example will do much towards promoting discipline in the Churches.

The responsibility of maintaining good order and decorum in a Church rests on each member. An army must have unity of action to operate efficiently against an enemy. If a soldier in the ranks, supposing that his services will avail nothing; that the absence of one man will make no great difference, and accordingly deserts his post, he sets an example, which, if followed by others, would prove the rout and destruction of the whole army. The army is composed of individuals, and nothing will cause it to prevail but individual exertion and individual confidence. Every man must do his duty.

So it is with a Church. If members can excuse themselves for not performing the duties required of them, because a piece of work will be neglected, and leave the business of the Church to be done by others, then may we expect coldness and indifference to be the consequence of such conduct. The pastor and brethren attend—business of importence requires the attention of all the members—and notwithstanding all this, brethren absent themselves, and plead excuses which are frivolous and unsatisfactory. Christians spoken of in the New Testament were with one accord in one place; and so it ought to be now. The religion of the Bible requires the services and affections of the whole heart. We must be decided and prompt in our efforts to advance the cause, if we wish it to prosper. "He that is not with me, is against me; and he that gathereth not with me, scattereth abroad." If you are Church members, you should esteem it not a task, but a privilege, to perform the duties of Church members, to advance the interests of the Redeemer's kingdom, and encourage your brethren by your *example*, to be "instant in season and out of season."

You are exhorted "to follow peace with all men." In every Church it should be the aim of all to cultivate a spirit of peace and harmony. And this cannot be done without exercising discipline, and keeping the Church in a sound and healthy condition. The diseases of the human body, render it absolutely necessary, in many instances, to amputate a limb. What surgery is to the body, discipline is to the Church. In the one case, a diseased limb, if suffered to remain, will sometimes produce death; and in the other case, a disorderly member will cause indifference and strife, if he is not excommunicated. The influence of wealth or the good conduct of friends, will not answer in the place of holiness of life. Let every Church, then, if she would prosper, and keep the unity of the Spirit in the bonds of peace, be careful to maintain good order and discipline.

You must more particularly set a good example before the world.

Men of the world are generally too prone to find fault with religion, and because they see so many imperfections in professors, they are ready to discard the entire system. They mistake when they suppose that the human nature of the Christian is entirely changed. Although his affections and desires may be altered and fixed on divine things, he has to contend with the "temptations of the world, the flesh, and the devil."—But notwithstanding this, he must *exert* himself to live in obedience to the commands of the Gospel, trusting in him who has said, "my grace shall be sufficient for you." The world contends, and very justly too, that the tree is known by its fruit. You must convince them by your outward conduct, that you are a true believer in Christ. If your attention to the ordinances of the house of God is known to be strict and regular, and you seem to delight in them as peculiar privileges, the world will always observe it; and it will at once have the tendency to make them feel an interest in the cause. But if they can perceive that you are so much engaged that you cannot meet your brethren, and enjoy their company in the service of your Divine Master, they conclude that your heart is not

alive to the subject, and will, so far as your influence extends, discard the religion of the Bible.

Opportunities will sometimes allow you to speak directly to your friends and neighbours, on the importance of an interest in the atonement of Christ. In the language of scripture, to speak to some on the subject of religion is nothing more than casting pearls before swine. But then, there are times with almost every individual, when you can speak to him freely of the uncertainty of the things of life, and point out the necessity of seeking an interest in things eternal and divine; when you can appeal to him for a confirmation of the scripture, that all is vanity of vanities; when you can pray with and for him, and entreat him to seek the salvation of his soul, and use the means of grace recommended in the Bible to those who are weary and heavy laden, on account of their sins.

It is evidently your duty to support and encourage the *preaching* of the Gospel in your several Churches. Paul tells us that faith comes by hearing,—and no doubt many have gone to the meeting house for the purpose of attending to business, or conversing on the news of the day, and their minds have been forcibly and powerfully impressed about the eternal welfare of the soul, and they cried to God for mercy and pardon, through the atonement of his Son. Do not then, we beseech you, neglect to encourage your relatives and friends to attend to the means of grace, both by your example and precept. Is it fancy, or is it fact, that God will reward every man according to his works; that there will be a day in which He will summons the millions of the human family to appear before Him.—Some to receive the joyful intelligence—"Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world": others to hear the denunciation—"Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." If so, we hope you will at once feel the importance of "letting your light shine before men, that they may see your good works and glorify your Father which is in heaven."

In your families you will, of course, feel it a duty to set a good example. "Train up a child in the way he should go, and when he is old he will not depart from it." You may spend your days in exhorting your children to be upright, moral, and religious, all to no purpose, if you fail to set them a good example. They will be always ready to ask the question, if what you persuade me to do is so important, why do you not perform it yourself? Do you read the Scriptures, and explain them, so far as you are able, that your families may understand them? Do you pray with and for them *every day*, and shew them that your trust is in God, for all the enjoyments of life? If you can answer these questions in the affirmative, then may we hope, that you endeavour to do your duty and glorify your Father in heaven. But if you scarcely ever read the Word, seldom pray, and *never* admonish those so dear to you, and so immediately under your charge, then may we fear that you have buried the talent committed to your care. We are all ready to complain of the coldness that seem to prevail amongst us on religious subjects, but do we use the means calculated to effect a change? If not, we have reason to look to ourselves for the true cause of it. Is it on account of the divisions that are known to exist amongst us, and the consequent confusion and strife? Is it because we are more concerned for the ascendency of a particular party, than for the conversion of sinners? Is it because our and your example is not such as the Scriptures require? We and you, should make the inquiry, Do I neglect my duty, and is religion thus depressed on my account? These things require of us deep humility and prayer, and may God enable us to make the improvements so necessary for our welfare, and the prosperity of Zion!—

Your conduct will have its influence long after you shall have passed from the present stage of action. The denomination we believe most scriptural, may feel the influence of our good or ill example for ages to come.

Let us then, brethren, endeavour to enlarge our views, increase in knowledge, and "keep the unity of the spirit in the bonds of peace." We exhort you to "let brotherly love continue;" and may you so live, and so walk in all the ordinances of the Lord, as to have a portion in that rest that remains for the people of God! And may the "God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, and settle you." "To him be glory and dominion for ever and ever."—AMEN.

MINUTES

OF THE

NEUSE BAPTIST ASSOCIATION,

HELD AT

GREENVILLE, PITT COUNTY, N. C.,

On the 14th, 15th and 16th days of October,

A. D. 1837.

MINUTES, &c.

SATURDAY, 14th.

Brother Rhem delivered the Introductory Sermon from the Epistle of Jude, 21st verse:—"Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

The Association convened, and opened with prayer by Bro. Meredith.

Bro. Wm. P. Biddle was appointed Moderator; brother Saml. S. Biddle, Clerk; and bro. Jas. C. Stevenson, assistant Clerk.

Brethren Jas. Riggs and Caleb Smith were appointed a Committee to receive contributions, &c.

Brethren Shadrach Loftin, Jas. C. Stevenson and Patten Knox were appointed to arrange the preaching during this meeting.

Letters from the Churches were called for and read, their contents entered, and the names of the Delegates enrolled.

Bro. Robt. McNabb, a Delegate from the Goshen Association, presented a letter, with a parcel of Minutes from that body, which were thankfully received, and he cordially invited to a seat with us.

Ministering Brethren present were invited to a seat in the Association, and brethren Meredith, Delk, Battle and Joiner accepted the invitation.

The Circular Letter was called for, and bro. Meredith having failed to write one, was requested still to perform that service, and brethren Riggs, Rhem, and S. S. Biddle were appointed, with brother Meredith, to examine it for publication.

Bro. Rhem was appointed to prepare a Letter of Correspondence to sister Associations.

Bro. Battle from the Tar River Association expressed a desire on the part of that body to correspond with the Neuse Association, and a motion to that effect was unanimously agreed to.

On motion, by bro. Stevenson, appointed a Committee of five, on the Letter from the Newbern Church, consisting of Brethren Delk, McNabb, Battle, Joiner and S. S. Biddle, with instructions to report this evening.

SATURDAY EVENING, 14th.

The Association convened. Prayer by bro. Joiner.

The Committee on the Letter from the Newbern Church reported, That, from the shortness of time allowed them, and the difficulty of the subject, they respectfully submit it to the consideration of the Association.

The following Query was then introduced by Brother Battle.

Whether the Baptist Church in Newbern, under the circumstances stated, did or did not act right, in receiving a member in opposition to an objector?

The question was then put both affirmatively and negatively, and there were no votes either for or against it.—

The following Resolution was then almost unanimously adopted.

Resolved, That, in the case referred to them by the Baptist Church in Newbern, both parties have acted wrong and the Association recommends to them mutual forbearance, forgiveness and love.

The Association then adjourned until 9 o'clock on Monday next. Prayer by bro. F. B. Loftin.

LORD'S DAY, 15th, October 11 o'clock A. M.

Elder Battle opened the services of the day, from Luke 6th chap. 6th verse: "Why call ye me Lord, Lord, and do not the things I say?"

Elder McNabb followed from Exodus, 20th chap. 3d—17th verses inclusive.

Elder Delk followed from Gal. 3d chap. 17th verse: "And this I say, that the Covenant that was confirmed before of God in Christ, the Law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none-effect."

At night Elder Biddle concluded the services of the day from 2d Cor. v. chap. 14th verse: "The Love of Christ constraineth us."

The congregation was large and attentive—the preaching of the word was faithful, and we pray that a divine blessing may crown with success the services of the day!

MONDAY 16th Oct., 9 o'clock.

The Association convened. Prayer by bro. Rhem.

On motion, appointed bro. Meredith to visit the Chowan Association; brethren Wm. P. Biddle, David Jones and S. S. Biddle to visit the Goshen Association; and with the Raleigh and Tar River we correspond, and send a parcel of minutes to each.

On motion, The next Association is appointed in Newbern, commencing on Saturday before the 3d Sunday in October, 1838.

Bro. Wm. P. Biddle is appointed to preach the Introductory Sermon, and brother James C. Stevenson to write the Circular Letter.

The Committee to receive Contributions reported as follows, viz.

The Treasurer

To the Associations, Dr.

1837.	To balance of funds in hand last year, - -	$16 50
	To amount of Contributions this year, - -	14 75
		$31 25

Credit.

By amount paid for printing the Minutes last year,	$20 00
Balance in Treasurer's hands, - - -	$11 25

JAMES RIGGS.
CALEB SMITH.

The following Query, offered by bro. Meredith, was on motion taken up for consideration, and decided in the negative.

1. Is it consistent with gospel order and the usages of Baptist Churches, to admit a member without a unanimous vote?

2. Query. Is it right for the churches in this Association to admit ministers to occupy their pulpits, who support the 17th Article of the Constitution of the Contentnea Association?

Answered unanimously as follows:

We refer the case to the discretion and prudence of the Churches; yet would take occasion to say that Preachers, knowing themselves to be circumstanced as above, display but little charity, politeness, or delicacy, to come amongst our Churches and preach in our houses, when they at the same time deny to us reciprocal privileges. We are nevertheless disposed now and always, to extend to our brethren who differ from us, equal and reciprocal privileges, and pray for the time when the captivity of Zion shall be brought back.

Resolved, That a Committee be appointed to visit the churches at Gallaway's, Hancock's and Core Creek, and enquire into the state of those Churches and afford them such advice and assistance as may be thought by said Committe to be advisable.

Brethren Wm. P. Biddle and William B. Rhem were then appointed a Committee to visit the churches named in the preceding resolution.

Bro. Rhem failed to write a Letter of Correspondence to sister Associations before the Association adjourned, and was requested to prepare it and submit it to the Committee on the Circular to be prepared by bro. Meredith.

Resolved, That a Committee of three be appointed, who shall be empowered to employ one or more ministering brethren to itinerate within the bounds of this Association, and to be a committee of Ways and Means for the support of said ministers, and to direct their operations.

The committee to carry into effect the foregoing resolution consists of Brethren Wm. P. Biddle, Jas. C. Stevenson and Saml. S. Biddle.

Resolved, That the Brethren present be requested to make known to the several churches the plan adopted by the preceding resolution, and that they be authorized to take up subscriptions in the bounds of their several congregations, to carry said plan into execution, and to report the result of their efforts to bro. Stevenson, one of the committee, as soon as possible.

On motion, voted the thanks of the Association to the Trustees of the Academy for the use of the building during the session of the Association.

On motion, voted the thanks of the Association to the Rev. Mr. Featherstone, who tendered the use of the Methodist M. H. to the Association.

On motion, voted the thanks of the Association to the inhabitants of Greenville and vicinity, for their kind and hospitable conduct towards the Association and congregation during the meeting.

On motion, 300 copies of the Minutes are to be printed and distributed as usual.

Adjourned by prayer.

WM. P. BIDDLE, Mod.
SAM'L. S. BIDDLE, Cl'k.

Note.—The Circular that Bro. Meredith was expected to write for publication in these Minutes, has not come to hand.

STATE OF THE CHURCHES.

CHURCHES AND COUNTIES.	MESSENGERS.	Baptized.	Rec. by Let.	Dis. by Let.	Excluded.	Restored.	Died.	Total.	Contributions.
									$ c.
Core Creek,	Stephen Hawkins,								
Craven.	Benjamin White,*						1	6	1 00
North River,									
Carteret.	Not Represented,								
Newbern,	J. C. Stevenson,								
Craven.	L. C. Bishop,*								
	James Riggs,						4	60	3 00
Goose Creek,									
Craven.	Not Represented,								
Chinquepin,	Shadrach Loftin,								
Jones.	F. B. Loftin,								
	Thomas Alphin,*	2			1	2	1	37	1 25
Hancock's,									
Pitt.	No Letter,								
South West,	William P. Biddle,								
Lenoir.	William B. Rhem,								
	Samuel S. Biddle,			2			1	43	4 00
Greenville,	David Lawrence,*								
Pitt.	Patten Knox,								
	Benjamin Briley,						3	31	2 00
Galloway's,									
Pitt.	No Letter,								
Trenton,	Lawson Mallard,*								
Jones.	Daniel Andrews,*	1					1	8	1 00
Kitt Swamp,									
Craven.	A Letter,						2	5	50
Swift Creek,									
Craven.	Not Represented,								
Unity,									
Beaufort.	Not Represented,								
Warren's M. H.,									
Carteret.	Not Represented,								

Note.—Ministers names are in SMALL CAPITALS; those of absentees are distinguished by an *.

LETTER OF CORRESPONDENCE.

The Neuse Baptist Association to the sister Associations with which she corresponds.

Beloved Brethren,—

The session of our body which closed agreeably to its custom, has been much as usual. Our Delegates were few in number, several of our churches having failed to represent. During the past year few have been added to our churches, which gives to the good cause a gloomy appearance; still, however, we hope to see the time yet come when the Zion of our Lord will prosper in the bounds of the Neuse Association. Our congregations were large and attentive.

From the Tar River Association we were favoured with the attendance of Elders A. J. Battle and James Delk, and from the Goshen Association Elder Robert McNabb, and we trust their labours were not in vain. From the Chowan and Raleigh Associations we have received no correspondents.

We have appointed Bro. Meredith to visit the Chowan Association; Brethren Wm. P. Biddle, David Jones and S. S. Biddle to the Goshen, and on account of the very few Ministers in our body, we correspond with the Tar River and Raleigh Associations, and send a parcel of Minutes to each. Our next Association is appointed to meet in Newbern on Saturday before the 3d Sunday in October, 1838.

May grace and peace be with you!

WM. B. RHEM.

MINUTES

OF THE

NEUSE BAPTIST ASSOCIATION;

HELD AT

NEWBERN, N. C.,

ON THE

20th, 21st and 22nd days of October,

A. D. 1838.

NEWBERN:

PRINTED AT THE SPECTATOR OFFICE.

1838.

MINUTES, &c.

SATURDAY, 20th OCTOBER.

The introductory sermon, according to appointment, was delivered by the Rev. Wm. P. Biddle, from the Epistle to the Philippians, 2nd chap. 2nd and 3rd vs. "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, Fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind."

At half past 2 o'clock, P. M., the Association convened and was called to order by the Moderator.—Bro. Finlay prayed.

Rev. Wm. P. Biddle was appointed Moderator, and Charles Kelley Clerk.

The letters from the churches composing the association were then called for, the statisticks of which will appear on another page.

Ministering and lay brethren present, not delegated, were invited to participate with us.

Letters of correspondence being called for, Rev. Wm. J. Finlay appeared for the Goshen Association, and, having no letter, he gave a very interesting verbal account.

A letter was received from the Chowan Association, bearing us the cheering intelligence of four hundred and seventy additions during the last associational year. Their delegation, consisting of three, failed to attend.

Brethren Stevenson and Riggs were appointed a committee to arrange the preaching during the meeting.

Brethren W. Handcock and S. Loftin were appointed a Committee of Finance to receive the funds sent to this meeting.

On motion, J. J. Finch and Wm. J. Finlay were appointed a Committee on the Letters from the churches, to report on Monday.

On motion, J. J. Finch was appointed to prepare a letter of correspondence to other associations with whom we communicate.

The circular letter was called for and read, and being approved, was ordered to be appended to the minutes.

On motion, adjourned to meet to-night, after service. Prayer by bro. Spivey.

SATURDAY EVENING, 8 O'CLOCK.

The association resumed with prayer to God.

The subject of receiving members in certain cases and from certain churches, being introduced, after a general expression of views, the following preamble and resolution were unanimously adopted.

Inasmuch as there are Baptist churches in this section of the State which refuse to grant letters of dismission to such of their members as wish to join some one of the churches of this association: and inasmuch as it is understood that said refusal is founded on no charge of moral deficiency on the part of said applicants for dismission, but simply, on the ground that the churches which they wish to join are favorable to the benevolent institutions of the day. Therefore, *Resolved*, That, in all such cases it is expedient that formal letters shall be dispensed with, and the individuals desiring a connexion with our churches should be received on their christian character &c.

Adjourned until 9 o'cclock, Monday morning. Prayer by bro. Riggs.

SABBATH, 21st OCTOBER.

The services of this day were conducted in the morning. by Rev. J. J. Finch: sermon from Isaiah, LII. 1. "Awake, awake; put on thy strength O Zion, put on thy beautiful garments, O Jerusalem, the holy city."

The evening service was conducted by Rev. Wm. P. Biddle: sermon from Rev. XXII. 14. "Blessed are they that do his commandments."

At night, Rev. Wm. J. Finlay concluded the service: sermon from I Cor. XIII. 13. "And now abideth faith, hope, charity, these three; but the greatest of these is charity."

MONDAY MORNING, 9 O'CLOCK, 22nd OCTOBER.

On motion, the committees appointed on Saturday were called on to report.

The Committee on the Letters reported and were discharged.

The Committee on Finance reported and were discharged.

On motion, J. J. Finch was appointed to visit the Chowan Association, and Wm. P. Biddle the Goshen.

As the time of meeting will prevent the attendance of a delegation from this to the Raleigh and Tar River Associations, the Clerk was instructed to send them copies of our minutes, that they may get the letter of correspondence.

The Committee appointed last session to visit Galaway's, Hancock's, and Core Creek churches, to inquire into their condition and prospects, being called on, reported:—That they had performed, in part, the duty assigned them. The same committee were continued for the same purpose the ensuing year.

The Committee appointed last year to employ one or two Ministers to itinerate within the bounds of this association, on motion, reported. The same committe continued for the same object the ensuing year, with the addition of J. J. Finch and Jas. Riggs.

On motion, the brethren present were requested to make known the plan proposed to the above committee, and to take up subscriptions in their respective congregations to defray the necessary expenses, and to report to J. C. Stevenson, Newbern, N. C., as soon as convenient.

Resolved, That the time of meeting of this association be altered from the Saturday before the third Sabbath in October to the Saturday before the first Sunday in May.

Appointed the next association at the South West Church, to commence on Saturday before the 1st Sabbath in May, 1839.

Appointed Rev. Josiah J. Finch to preach the introductory sermon at 11 o'clock A. M., and Rev. Wm. P. Biddle to write the circular letter.

CHURCHES & COUNTIES.	MESSENGERS.	*Baptized.*	*Received by letter*	*Dismissed by letter.*	*Excluded.*	*Restored.*	*Died.*	*Total.*	*Contributions.*
Core Creek Craven co.	Not Represented.								
North River Carteret co.	George Gillican.				6		4	25	1 00
Newbern Craven co.	J. J. FINCH, Wm. Handcock, E Clark.*	6	3	2	3			67	3 00
Goose Creek Craven co.	Not Represented.								
Chinquepin Jones co.	S. Loftin, T. Alphin,* and Wm. Jones.*			2	2			33	1 00
Hancocks Pitt co.	Not Represented.								
South West Lenoir co.	WM. P. BIDDLE, S. S. Biddle,* and *William B. Rhem.**						1	44	3 00
Greenville Pitt co.	H. S SEIVEY, J. NOX,* and P. Mourning.*	9					2	40	3 00
Galaways Pitt co.	Not Represented.								
Trenton Jones co.	Not Represented.								
Kitt Swamp Craven co.	Charles Kelly.						1	5	0 50
Swift Creek Craven co.	Not Represented.								
Unity Beaufort co.	Not Represented.								
Worrens' M. H. Carteret co.	Not Represented.								

NOTE.—Ministers' names are in SMALL CAPITALS; those of absentees are distinguished by an *.

REPORTS.

REPORT ON THE TREASURY.

The Committee of Finance report as follows:

Balance in hands of Treasurer,	$11.25
Amount of contributions this year,	12.50
Total,	$23.75
Paid for last minutes,	13.00
Now in hands of Treasurer,	$10.75

WM. HANDCOCK, *Chairman*

REPORT ON THE LETTERS.

The Committee appointed to examine the Letters sent up to this association submit the following report:

We find from the list of the churches on the former minutes, that a majority have not represented this year, which is to be very much regretted. In the few letters submitted to our inspection from those represented, we find but little of a cheering nature. We see a destitution and call for preaching which we trust will be heard and appreciated by the association.

The North River church writes "that they have been without preaching *for two years.*" They have, consequently, declined, until they are nearly extinct. What few remain are favourable to the cause of benevolence, and if they could have suitable preaching the church might be resuscitated. The situation of this church, and others, shows the necessity of the itinerating system within the bounds of this association.

The letter from the Newbern church reports progress. We extract the following: "We feel ourselves to be in a more healthy condition, and are indulging some better prospects than we were when we last addressed you. We enjoy the constant ministrations of the Gospel and the ordinances of God's house; and we trust, they are not altogether useless to ourselves and others. We have had a few additions by baptism the present year, and think appearances indicate increased sensibility on the subject of religion in our congregation."

Kitt Swamp. The letter from this church says:—"We have no preaching except when travelling ministers call, and that is seldom. We have concluded, as we have no preaching, to have meetings for reading and prayer often; for the Lord has promised that where two or three are gathered in his name, that there he will be to bless them."

Greenville. The letter from this church reports considerable progress. They have experienced, during the present year, some refreshing from the presence of the Lord, and, as a consequence, have received an increase of members and piety.

South West. The letter from this church indicates no improvement.

Chinquepin. This church complains of great despondency in the past; but being more favored with preaching, they are anticipating better times.

The examination of the letters sent up to this association, has convinced your committee of two things.

1. Of the necessity of having some *active* and *discreet* ministers to travel and preach to all, and particularly to all the *destitute* churches within the bounds of this association. We have not enough ministers, if all were to do their part, to supply all the churches with regular, stationary pastors.

2. Of the necessity of more *activity and labor* on the part of the ministers now belonging to the association. Few as they are, the present destitution declares that they are not *all* actively engaged in the field. Preaching is the business of a minister; and this is sufficient for all his time and talents. To other things he may give *occasional* attention; but this should be regarded as his *one great business*. And if he neglect this, and give a chief portion of his time to the secular concerns of life, where there is no special necessity for it, he robs both God and men, and acts contrary to his sacred ordination vows. If a private individual cannot be the servant of God and mammon, at the same time, much more is it true that ministers cannot. To come up, my brethren, to the high obligations of our office, and to answer the demands of this destitute community, we must give ourselves *entirely* to the work of preaching to sinners the unsearchable riches of Christ.

All of which is respectfully submitted.

J. J. FINCH, *Chairman.*

REPORT ON ITINERACY.

The committee appointed last session, to employ one or two ministers to itinerate within the bounds of the association, report: That they have performed, to some extent, the service assigned them. Rev. Wm. J. Finlay and Rev. Robt. McNabb have both travelled and preached within the bounds of the association, at our instance; but how much or how long, we are unable to say, as we have received no special report from them.

We think that the interest of the cause requires the *entire* services of some one or two itinerants. These we find it difficult to obtain. The brethren, mentioned above, have been able to give us only a small portion of their time. We feel thankful for even occasional service; but we think it indispensable to the interest of our association to have, at least, one minister to travel and preach to the destitute churches within our bounds. We hope the present plan may be continued, and that there will be more vigorous efforts made, the ensuing year, to render it effectual.

All of which is respectfully submitted.

WM. P. BIDDLE, *Chairman*

CIRCULAR.

The Neuse Baptist Association, in session at Newbern, October 20th. 21st and 22d 1838, To the Churches of which she is composed, sendeth christian salutation.

Beloved Brethren,

According to our usual, and, we believe, salutary practice, your association addresses to you her annual epistle. It is hoped, however, that no one will suppose that it is merely to comply with a custom, that this letter has been appended to our minutes; but that each and every one addressed, will give to the subject presented, that consideration to which its own importance entitles it, and which it will doubtless receive from every sincere christian.

The subject, brethren, which we propose for your contemplations is, "*Christian zeal.*"—We are not so sanguine as to flatter ourselves that we shall be able to offer you any thing new on this subject; but in what we shall say to you, we shall be influenced rather by the consideration that ye know these things, than that ye do not know them. All, therefore, we aim at and promise ourselves is, "to stir up your pure minds by way of remembrance."

Zeal is defined to be, "a vigorous, earnest, and vehement affection of the mind, which is either good or evil according to the principle from which it proceeds, and the end to which it is exercised"—or "a passionate ardour for any cause or person." Christian zeal is, therefore, a warm affection of the mind, a passionate ardour for the character and cause of Christ. And when we consider the character and offices of Him, whose name we bear, and the relations we sustain to him, may we not truly say, that a christian without zeal, is at least an anomaly, if not a contradiction. Can it be possible, that any one can be a disciple of Jesus, can have known him, and have been taught by him, whose heart does not heat with an enthusiastick desire to honour and to serve him?—who is not actively engaged, according to the means and opportunities he may possess, in promoting the designs of his Lord's mission from heaven to earth, namely, the glory of God and the well-being of men?

But, brethren, while it is clearly our duty, and essential to our christian character, for us to be zealously engaged in our Lord and master's service, there is danger, from the remaining obliquity of our depraved natures, of our acting under the influence of a zeal, even for God, which is not commendable. We learn from the scriptures and from observation, and perhaps we may add too, from our humiliating experience, that there are various kinds of *spurious* zeal. Among them may be found an *ignorant* zeal—a *contentious* zeal—a *persecuting* zeal—a *temporary* zeal—while there is but one genuine, profitable, and, to God, acceptable zeal.

We shall leave you, brethren, to recur, in your own minds, to the numerous and affecting examples of the several classes of spurious zeal, which we have enumerated, and some others, to be derived from the various sources to which we have referred, and to draw from them those salutary admonitions and cautions they are calculated to impart, while we shall proceed to propose, and briefly, though more specifically, to answer, two important questions in relation to our subject.

The first is—What are the constituents of christian zeal?

The second—How is christian zeal developed or exemplified?

In answering the first of these questions, we shall say, that knowledge, faith, benevolence and constancy, are the most essential ingredients of this indispensable christian characteristick. By knowledge, we do not mean that which is

to be derived from the lore of the world, but a sound, and an enlightened understanding of these great, fundamental truths and principles revealed and inculcated in the Bible, and also of the signs of the times, as they may be contemplated through the various media afforded for our observation, and in the light of revelation. We remark of this knowledge, that it is not intuitive, even to the christian; but it is to be acquired and improved, by the diligent application and use of those faculties and advantages with which God in his providence and his grace has favoured us. This remark is so plainly consonant both with reason and revelation, that we shall not offend your understanding and your piety, by attempting to prove its truth. A necessary degree of this knowledge, we believe to be attainable (and to be the duty of every christian to attain) under the teachings of God's spirit, his word and his providence, by every sincere disciple of Jesus. For we are instructed by our Lord himself, that the spirit of truth shall guide his disciples into all truth, and shall take of his and show it unto them. John, 16: 13—15. And are we not commanded to *grow* in grace and in the *knowledge* of our Lord and Saviour, Jesus Christ? and again, to *add* to our faith virtue, *knowledge* &c.? And did not our Lord severely *rebuke* certain characters, in his day, who were attentive to discerning and explaining the phenomena of nature—"the changes in the face of the sky," but neglected to mark and to understand, those vastly more important events in the moral and religious world, that were daily transpiring before them, and were fulfilling those prophecies, which they professed to be conversant with, to believe and to venerate? We may learn more of the nature and importance of this knowledge in a christian, by noticing what is said in scripture of its opposite, *ignorance*. We give you one example which we recommend you to read in its connexion.—The Apostle, speaking of a certain class, *who walked in the vanity of their mind*, assigns as the cause, their "having the *understanding darkened*, being alienated from the life of God through the *ignorance* that is in them, because of the *blindness* of their mind." Eph 4, 18.

While then, brethren, we must admit, that zeal is essential in the composition of a christian character, we may perceive the necessity of its being regulated by *knowledge*, lest it should be said of those acting under its influence, as the Apostle said of his brethren, the Jews,—"I bear them record, they have a zeal of God, but not according to knowledge."

In speaking of faith, as a component of christian zeal, we shall take it in its most obvious and practical import. And perhaps we need do no more than to refer to the whole of the 11th Chap. of the Epis. to the Hebrews for its illustration. With this chapter before us, we feel safe in stating this faith to be, a simple belief of the testimony God has given in his word—a confident persuasion of the truth, and anticipation of the fulfilment of what he has therein both promised and threatened. A reference to these is all-sufficient, to show their eminent adaptation to inspire *the believer* with a zeal of no ordinary intensity. It was under a confidence in the mercies of God, and the anticipation of the threatened display of his terrors, heightened and confirmed by a knowledge of the past, that the Apostle of the Gentiles besought and persuaded men. And this same Apostle exhorted and encouraged his christian brethren to be "always abounding in the work of the Lord, forasmuch as *they knew* their labour was not in vain in the Lord," and not to be weary in well-doing, for in due season *they should reap*, if they fainted not.

That all men, even those who profess to be the disciples of Jesus, have not this faith, and are consequently devoid of an essential element of christian zeal, we presume no one will deny. It is equally plain, that a regard to consistency, as well as to the authority of God's word, requires every professed believer to exercise this faith, and to show forth its effects by his zealous, active service for Christ. These positions are well sustained in the Bible, both by those numerous condemnatory sentences passed on men generally, and those sharp rebukes of the disciples themselves, by Jesus, for their want of faith; and by those terms of approbation and blessing which the Saviour was wont to bestow on the believing.

We are likewise taught, respecting this faith, that there are means by which it is to be attained, and that it is progressive, or may be increased. The Apostle Paul asserts, Rom. 10: 17, faith *cometh* by hearing: and in his 2d Epistle to the Cor. 10: 15—16, he speaks on this wise—"But having hope, when your *faith* is *increased*, that we shall be enlarged by you according to our rule abundantly, to preach the Gospel in the regions beyond you." And again, in his 2d Epis. to the Thessalonians, 1: 3, he has the following—"We are bound to thank God always for you brethren, as it is meet, because that your *faith groweth exceedingly*." The Apostles prayed "Lord *increase* our faith"—Luke 17: 5. We see then brethren, the propriety and necessity of the injunction of our Lord, with which we close our remarks on this part of the subject—"Have faith in God." Mark 11: 22.

The principle next in the order of arrangement, but by no means in degree of importance, which we have specified as a component of christian zeal is, benevolence, or good will to our fellow men. Without this heaven-born principle, our knowledge will amount to vain speculation, and our faith must be inoperative and fruitless. For what the Apostle said of himself, he evidently intended to apply to every one else—"though I have the gift of prophecy, and understand all mysteries and *all knowledge;* and though I have *all faith*, so that I could remove mountains, and have not charity, I am nothing." 1 Cor. 13: 2. This benign grace in the spiritual man, may be fitly compared to the heart in the corporal system. As the life and activity of the body depend on the circulation of the blood, by means of the impulses of the heart, so does spiritual existence and energy depend on the operations of the holy principles of charity, from which, as from a fountain, shall flow forth the generous streams of candour, forbearance, compassion and liberality.

Whilst, however, our kind regards for our fellow-men must be universal, producing in our hearts the desire to do good unto all men, as we have opportunity, we should distinguish betwixt the obligations of benevolence and those of beneficence. The former are universal, the latter, necessarily *limited*. And here is extended before us an interesting field for the exercise and co-operation of our knowledge, faith, and benevolence. The office of our knowledge and faith being, to distinguish and to recognize the nature and extent of the various duties devolving upon us, in our several relations and circumstances, and our benevolence prompting us to the faithful and cheerful discharge of those duties. Thus, this heavenly triad, based on unwavering constancy, produces in the life the harmonious results of a consistent, holy zeal.

But, brethren, it must not be forgotten, that benevolence is not a plant of spontaneous growth in the human heart, but is an exotick of heavenly origin and transplanting, whose culture requires the fallow ground of the heart to be broken up, and all the indigenous, noxious, choking weeds of selfishness produced by the apostacy, to be rooted out. It is evident from Scripture, that this grace may suffer and languish in the hearts of christians, from their own indolence and neglect; and that its growth and vigour depend much on their industry, watchfulness and fidelity. It is said, "because iniquity shall abound, the love of many shall wax cold." And for the proof that the means of cultivation of this heavenly grace lie much within our own power, we refer you to the following scripture, which we hope will receive your careful perusal and digestion.—Rom. 12: 9—2 Cor. 2: 8—Phil. 1: 9—1 Tim. 6: 11—Heb. 10: 24, 15: 1—1 Pet. 1: 22.

We have added constancy as an essential to christian zeal, in contradistinction to that species of spurious zeal denominated temporary. However specious zeal may be, it is only that which is constant, that can be entitled to the elevated distinction of christian zeal. Zeal, as has been seen, is an element of the christian profession, an essential to a christian character. For this profession and character to be well sustained, the zeal which they imply must be unremitting and untiring. It is not like a meteor, that for a moment glares and attracts the admiration of the beholder; nor the vivid, but fitful flashes from the dark, stormy sky, whose dazzling brightness is succeeded by still deeper gloom; but, it resembles the mild radiance of the morning's first beam, which shineth

more and more unto the perfect day; or the sun, that by his uniform, benign and genial influence, dispenses light, cheerfulness and prosperity over the abodes of men.

The necessity of this trait in the christian profession, it is to be apprehended, is, in our day, too much overlooked. How else is it to be accounted for, that the zeal of so many who make a profession of attachment to Christ, and interest in his cause, is so soon, alas! found to be languishing, or to have become as the morning cloud and early dew. The only solution of this is, there must have been a radical defect in the rudiments of their religion. They had not so learned Christ—they could not have counted the cost—and, being found wanting in the essential ingredient of a christian profession and character, *constancy*, proves their error, which, if not corrected, must be fatal in its consequences. For what saith Jesus, by his spirit to the church of the Laodecians—"Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Rev. 3: 22. And the same witness testifieth in another place, "he that endureth to the end, (implying only he) shall be saved. Mat. 10: 22.

We come now to the second question proposed—How is christian zeal developed or exemplified?

It is probable, some answers to this question may have been suggested, by what has been stated, in reply to the preceding. We shall however, answer this now before us, in one word, by stating,—christian zeal will manifest itself by inducing its subject to do *with his might*, whatsoever his hand findeth to do. And in the pursuit and selection of the legitimate objects of individual christian enterprise and effort, we have seen how well qualified the christian is, by the very elements and conditions of his profession. And being at no loss to find employment in his master's service, the developements of his zeal will be distinguished by prudence, discreetness, courage, fortitude, patience and perseverance, as the legitimate offspring of its constituents, knowledge, faith, benevolence and constancy. As our desire is, for our letter to have as much of a practical bearing as possible, we will endeavour to elucidate this part of our subject by a reference to some of the common concerns of life, familiar to all, and in which, perhaps, many have been or are now, warmly engaged. We point you to the statesman, the farmer, the merchant. In contemplating individuals of these several classes, we see them exercising all the tact and skill and industry and management, in adapting the means to the end, of which they are capable, sustaining expense of time and funds, or enduring privation and toil, thus bending all their energies, both mental and physical, to secure, perhaps, either fame or fortune. And according to the character and degree of the developements thus made, we form our judgement of the zeal of those individuals, or the estimate placed by them on the objects of their ambition and pursuit. In so far then, as the objects of the christian's desire and pursuit surpass, in dignity and importance, any and all of the aims of the men of the world, in so far, have we reason to expect the zeal of the former will surpass, in its developements, the zeal of the latter. But, alas! how much do the facts of the cases leave room for the rebuke, 'the children of this world are in their generation wiser than the children of light.'

> "While carnal men, with all their might,
> Earth's vanities pursue,
> How slow th' advances which we make,
> With heaven itself in view."

For scriptural examples of the developement of this holy temper, we might refer you to individuals, under both the old and new dispensations—to Moses, Joshua, David and Nehemiah, to Peter and to Paul, and to that more humble, but not less distinguished individual, Mary Magdaline, whose affectionate zeal received the approbation of her Lord, in those gracious, condescending terms, "she hath done what she could." We shall, however, be content with recalling your attention, more particularly, to the most illustrious of them all, the example of our Lord. In *His* character are most happily blended and combined, every grace and virtue that can adorn human nature, excite admiration and in-

spire christian emulation. And amidst the mild splendours that encircle that character, the fruits of his zeal shine conspicuously. They began to be displayed when, at the early age of twelve years, he was found in the temple, "sitting in the midst of the doctors, both hearing them and asking them questions; and all that heard him were astonished at his understanding and answers" and in his reply to his mother, on the same occasion, when she enquired of him the reason for his supposed insubordination and neglect—"Wist ye not that I must be about my father's business?" At a more advanced period of his humanity, the same developement was made, when he declared to some of his disciples, "my meat is to do the will of him that sent me, and to finish his work." And the whole tenour of his life justified these declarations of himself. Not only was he uniformly engaged in imparting those salutary lessons of heavenly wisdom and instruction that extorted from some of his hearers the acknowledgement, "surely man never spake like this man," but he embraced every opportunity of relieving the distressed, by administering to their wants—"he went about doing good." Besides, so intensely engaged was he, in prosecuting the work he was sent and came to perform, that the prophecy is said to have been fulfilled in him, "the zeal of thy house hath eaten me up." If we will accompany him still farther, and contemplate the scene of Gethsemane, and there harken to his agonizing but submissive prayer, "Father, if thou be willing, remove this cup from me; nevertheless not my will, but thine, be done", and will follow him yet mournfully, but a few steps farther, to Calvary, to witness the affecting, closing scene of his labours and his sufferings, and to catch the last accents that shall escape from his quivering lips—"it is finished," we shall be living witnesses to the literal fulfilment of the prophecy we have already quoted. It was his zeal for the glory of God his Father, and for the well being of men, that caused his patient endurance of the agonies of Gethsemane and Calvary, and his willing submission to the ignominious death of the cross.

"Such was thy truth, and such thy zeal,
Such deference to thy Father's will,
Such love, and meekness so divine,
I would transcribe and make them mine."

In conclusion, brethren, permit us to remind you that the Apostle has said "it is good to be zealously affected always, in a good thing." We need not tell you that the cause we have espoused is a good one, that it is the best in the world. It is the cause of the King of kings—the cause of God and man—the cause of truth and righteousness. It is that for which our Lord and Master himself lived and suffered and died; and in which the best of men, in all ages, of whom the world was not worthy, have toiled and suffered, died and triumphed. All this you know. Let our zeal then, brethren, be commensurate with our knowledge, and the dignity and magnitude of our cause. Let us look over the field spread around us, and with the inquiry ever present to our minds "Lord what wilt thou have *me* to do?" let us apply ourselves to those sources for the answer and the ability to perform, which we have been endeavouring to point out to you. Let us consider what the cause we have espoused demands at *our* hands—what is due from us, individually, to the community in which God has mercifully cast our lots—what is due to ourselves—how much our individual spiritual, and perhaps temporal prosperity and happiness are involved: and lastly and above all, how much we owe our Lord. Let us not forget that we are *bought* with *a price*, and should, therefore, glorify God in our body and spirit, which are God's.

May each and every one of us so employ our talents, that we shall receive from our Lord, at his coming, the cheering plaudit, "Well done thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

"Inspire my soul with heavenly zeal,
Great God! my love inflame,
Religion, without zeal and love,
Is but an empty name.' Amen.

LETTER OF CORRESPONDENCE.

Dear Brethren:

We believe that we are constituted social beings, that religion inspires social feelings, and we rejoice in every opportunity offered for the interchange of such feelings. We have been pleased to hear from you at our present meeting, and hope that the correspondence may be continued. The accounts of your prosperity have cheered us, and the recital of your toils and afflictions has caused us to feel the sympathy of brethren.

We regret that your delegates, with but one exception, failed to meet with us. And we do hope for the future that we shall not only hear from you, but see you among us. Our ministers are few, and, when we hold our session, we greatly need the aid of visiting brethren. Our present session has been unusually dull, the most of our churches having failed to represent. Tho' feeble we are yet living, and a few of us are doing something to spread the Gospel in our own country, to send the word of life to the heathen, and to aid the cause of education.

We delegate to the Chowan Association, bro. J. J. Finch, and to the Goshen, bro. Wm. P. Biddle. As the time of their meeting will prevent the attendance of our delegates, we can only send our minutes and letter of correspondence to the Raleigh and Tar River Associations.

Our next session will be at South West, Lenoir county, to commence on Saturday before the first Sabbath in May, 1939.

WM. P. BIDDLE, *Moderator.*
CHA'S KELLEY, *Clerk.*

MINUTES

OF THE

NEUSE BAPTIST ASSOCIATION:

HELD AT

SOUTH-WEST MEETING HOUSE,

LENOIR COUNTY, N. C.,

ON THE

3d, 4th and 5th days of May,

A. D. 1839.

NEWBERN:

PRINTED BY J. I. PASTEUR,

1840.

MINUTES, &c.

The introductory sermon was delivered agreeably to appointment by bro. J. J. Finch, from the Prophecy of Amos, 7th chap. 5th verse. "By whom shall Jacob arise, for he is small."

The Association convened and opened with prayer by bro. Wait.

Bro. Wm. P. Biddle was appointed Moderator, and brother Samuel S. Biddle Clerk.

Brethren Outten and Jones were appointed a Committee to receive Contributions, &c.

Letters from the churches were called for and read, their contents entered, and the names of the Delegates enrolled. See Note (A.)

On motion, Ministers of the Gospel and lay brethren of our faith and order were invited to sit with us and assist in our deliberations; whereupon, Elders Richard Jacks, Samuel Wait and Washington Wallace, and brethren Wm. H. Whitfield and —— Hardy accepted the invitation.

On motion, brethren Stevenson and Loftin were appointed a Committee to arrange the preaching during this meeting.

On motion, a committee, consisting of brethren J. J. Finch, Wm. B. Rhem and Wm. P. Biddle, was appointed to arrange the business for the action of the Association, and also to examine the letters from the churches, and report thereon.

On motion, bro. J. J. Finch was appointed to prepare a Letter of Correspondence to sister Associations.

On motion, the Circular Letter was called for, and bro. Wm. P. Biddle having failed to write one in time for this meeting, he was requested to perform that service, and brethren Finch and Stevenson to examine it, for publication in these Minutes.

The committee appointed by the last Association to visit the churches at Galloways, Hancocks and Core Creek, reported that they had performed that duty in part; and the same committee was continued for the same purpose the ensuing year, and requested to report at the next Association.

The Association then adjourned until Monday next, 9 o'clock. Prayer by bro. Rhem.

LORD'S DAY, 4th MAY. 10 o'clock A. M.

Elder Wait introduced divine service, and preached from Matt. vi. 10.—"Thy Kingdom come."

Elder Finch followed, from James iv. 17. — "To him that knoweth to do good and doeth it not, to him it is sin."

Elder Jacks concluded, from Luke xv. 2.—"He receiveth sinners."

Although there was not such decorum in the congregation as was desirable, there were appearances of good having been done, and we hope a blessing will follow the exercises of the day.

MONDAY, 5th MAY. 9. o'clock.

The Association convened. Prayer by brother Jacks.

On motion, the Committee of Arrangements reported. See note (B.)

On motion, *Resolved*, That we continue the itinerant system, as contemplated in the arrangements of last year, and that a committee, consisting of one member from every church now represented, be appointed to carry it into effect, and that a subscription be now commenced to secure the necessary funds. (C.)

Brethren George Gillican, J. C. Stevenson, John Brinson, Shadrach E. Loftin, David Jones and David Lawrence, compose the committee under the foregoing resolution.

On motion, *Resolved*, That brethren J. J. Finch, Wm. B. Rhem, and Wm. P. Biddle, be appointed a Committee to visit all the Churches within the bounds of this Association, that have failed to represent themselves in the Association, and ascertain whether they will again represent, and report to the next Association.

On motion, the following named brethren were appointed to visit sister Associations, viz. brother J. J. Finch to the Tar River and Chowan Associations; brother Wm. P. Biddle to the Goshen Association, and bro. Wm. B. Rhem to the Raleigh Association, and to bear a parcel of Minutes to each.

Resolved, That the Wake Forest College and the Baptist State Convention of N. Carolina are Institutions that have great claims upon the prayers, the influence and Contributions of every Baptist and friend to the cause of God.

Resolved, That this Association entertain a high sense of the kindness of the people in this community, extended to them during their session.

The next Association was appointed to be held at Fort Barnwell Chapel, Craven County, commencing on the Saturday before the first Sunday in May, 1840, at 11 o'clock.

On motion, bro. Rhem was appointed to deliver the Introductory discourse.

On motion, bro. J. J. Finch was appointed to write the next Circular.

On motion, the Clerk was requested to have three hundred copies of the Minutes printed and distributed as usual.

On motion, the Committee on Finance reported and the report was ordered to be appended to the Minutes. See note (D.)

Adjourned by prayer.

WM. P. BIDDLE, *Mod.*

SAML. S. BIDDLE, *Clerk.*

Notes.

(A.)

STATE OF THE CHURCHES.

CHURCHES AND COUNTIES.	MESSENGERS.	Baptised.	Recd. by letter.	Dismd. by letter	Excluded.	Restored.	Died.	Total.	Contributions.
Core Creek, Craven Co.	Not represented.								
North River, Carteret Co.	Geo. Gillican.							25	1,00
Newbern, Craven Co.	J. J. Fisch, J. C. Stevenson, M. A. Outen.						1	66	5.00
Goose Creek, Craven Co.	John Brinson.						7	10	2.00
Chinquepin, Jones Co.	Shadrach E. Loftin, Wm. Jones*	1						37	1.00
Hancock, Pitt Co.	Not represented.								
South West, Lenoir Co.	Wm. P. Biddle, Wm. B. Rhem, David Jones.			4				40	2.00
Greenville, Pitt Co.	Patten Knox,* David Lawrence,* Allen Tison.*						3	36	2.00

Note. *Ministers' names are in* Small Capitals; *those of Absentees are distinguished by an* *

(B.)

The Committee of Arrangement present the following items of business for consideration.

1. The system of Itineracy within the bounds of this Association.
2. The case of those churches which have failed to represent for several years.
3. The appointment of corresponding Messengers.
4. Queries. 5. Resolutions.
6. Time and place of next Association.
7. The introductory Sermon.
8. Writing the Circular.
9. Printing and circulating Minutes.

The letters sent to this Association give about the same report of last year If there has been any alteration, it has been for the worse. There were some ten or a dozen added last year, but we have to publish to the world the melancholy fact of only *one* added this, while fourtimes that number have been taken away by death! There is one alleviating circumstance to be taken into the account, which is, that the last Associational year has been a third shorter, by altering from October to May. But after we have brought in every relieving circumstance, still it is sad to think of but *one* added. Believing that the Gospel is the power of God to those that believe, we think that our decline results from the fact that the churches in this region have so little preaching. The success of this Association, the welfare of our cause, and the salvation of this community, all plead for an increase of preaching. Brethren, shall they plead in vain? Will we not, as ministers, resolve that we will preach more? Will you not as private christians determine *now* that the truths of the Gospel shall be published more abundantly to the dying multitudes around us? What we do must be done quickly. If we are negligent, others will occupy the ground. We shall all soon be lying cold in our graves—our privileges gone—our usefulness done forever.

JOSIAH J. FINCH, *Chairman.*

(C.)

Contributed by sundry individuals, for the objects embraced by the resolution, $9.00

M. A. OUTEN,
DAVID JONES.

(D.)

The Committee of Finance Report as follows:

In the Treasury, 1837		$10.75
Collections in 1838		12 50
Collection, May, 1839		13.00
		36.25
Paid for printing Minutes, 1837	$13.00	
Paid for printing Minutes, 1838	25.00	—38.00
Balance due Treasurer,		$1.75

CIRCULAR.

The Neuse Baptist Association, to the Churches.

Beloved Brethren,

When and whence the Baptist denomination arose, whether, as the celebrated historian Mosheim asserts, in "the depths of antiquity," or in Judea, and at the river Jordan, it is now certain that they are a considerable people; and they profess to derive their origin, their doctrines and discipline, immediately from the word of God: and if any suppose that, like some ancient gold coins, the superscription is not entirely legible, they are willing to be tried by the standard and weighed in the balances of God's word.

So far as antiquity is concerned we may be content—we have age enough. The great thing now is to exhibit a spirit and conduct that will accord with our age and noble principles.

If there be any trait of the christian character pre-eminent, that trait is love? Paul thought that a man devoid of it was under the curse, and having every thing else resembling christianity, and without this heaven-born grace, even himself would be but as a sounding brass or a tinkling cymbal. Therefore love is the fulfilling of the law; and where the love of God pervades the mind, there is found true religion. Having proceeded thus far, it is but just to add, that wherever and in whomsoever is found this heavenly gem, this godlike disposition or principle, with the real christian it leads to a fellow feeling; sometimes, however, qualified by extraneous circumstances. Surely christians should be willing rather to take off than to add on a brick or a stone to the wall of separation, already too high. With our denomination there seems to be requisite, not only an internal, but an external fellowship. They plead with some show of argument that love produces conformity to the commandments of God. Yet it may be replied, that some lay more stress upon one commandment and some upon another.—To proceed, the Baptists think so much of fellowship, that in order to preserve it, they may not receive one member at the expense of another; hence unanimity is necessary to the admission of a member, that thereby they may keep the unity of the spirit in the bond of peace. While, then, we accord with the spirit of this discipline, it is equally proper that brethren should not infringe it nor suffer it to be infringed on slight and trivial causes; for true religion is equally removed from a conformity to the world and a conecrious spirit. The maxim of Epictetus, that the whole duty of man consisted in "bearing and forbearing" may be exceptionable only because it is deficient in the more active graces; and yet it is often called into exercise where christianity is in operation. The Apostle's maxim is still better, where he says, "covet earnestly the best gifts, and yet show I unto you a more excellent way."—Charity, which every real christian possesses, he declares, hopeth all things, beareth all things, is not easily provoked, &c. &c. Read the 13th chap. 1 Cor. Why, then, it may be asked, seeing charity is so gentle and kind, is there strife in some portions of our denomination in relation to certain measures? If we could answer this question correctly—if we could present impartially the faults on both sides and thereby promote unity and peace, it would be a happy event in our lives.

Is there not a cause for our dwelling on this subject? The ways of Zion, in this region, mourn; the gold has become dim, the precious sons of Zion, comparable to fine gold, are poured out in the top of every street, and she sits solitary in sackcloth and ashes.—Is all this because the Lord's hand is shortened, that it cannot save, or his ear heavy, that it cannot hear? Or, is it because our sins have separated between us and our God, and our iniquities hid his face from us?—Ah! may we not with deep lament yield to a charge so serious? If, instead of turning our spiritual arms against the enmies of our peace, the world, the flesh and the devil, we turn them upon each other, are we not dishonouring God and wounding each other? Is there any thing in the principles of our denomination which can justify the rancorous expressions and uncharitable representations which are sometimes heard? We answer confidently, no.

Does not the same authority which forbids murder and adultery, forbid backbiting, slander and false representation? And that zealous Apostle, Peter, seems as if providing an antidote for our own times, when he says, "Wherefore laying aside all malice and guile and hypocricy and envy and *evil speaking*, as newborn babes desire the sincere milk of the word that ye may grow thereby, *if so be* ye have tasted that the Lord is gracious." But with this and the whole Bible before them, there are brethren who disagree even to the dissolution of fellowship and friendship. We must dwell upon generals no longer, but come to particulars.

Let us now, then, consider Missionary operations. About thirty years ago, many brethren in Virginia and North Carolina, professing to feel anxious for the spread of the Gospel and the salvation of sinners, appointed and held meetings to further the object of their wishes and their prayers. Population had increased, many churches were destitute of pastors or preachers, and large regions lay entirely uncultivated. They professed to feel that their own experience, their conscience and their Bible, and the crying wants of perishing sinners, called upon them to do something towards supplying the destitute with preaching. Association after Association in both States, appointed their ablest men on committees to devise ways and means to encourage itinerant preaching.—The Kehukee Association, in the days of its greatest strength and highest prosperity, year after year manifested the greatest solicitude to carry on and encourage itinerant preaching, in other words, missionary operations. Read the history of that Association in its present and in its birghtest days. And God blest their labours and works of love, and added to the churches daily such as should be saved. But many of the active and illustrious brethren of those times have fallen asleep, as we trust in Jesus—and there have arisen some in different places who so far from seeing eye to eye with their brethren, oppose them in missionary operations and whatever seems the most distantly connected with them. We wish here, and may God assist us, to examine the pretensions on both sides.

It is plead by those favouring missionary efforts, that as it regards the title of missionary, it signifies a messenger, or one sent, and when applied to the Gospel, finds a strong support in the practice and example of Christ and his Apostles and primitive preachers. And further, that if they should give up the name, which they do not see the propriety of doing, itinerant preaching would be itinerant preaching still, as it was in the days of our fathers, and it would be changing the name and not the thing, and only a quibble on names, which would be unworthy of good men aiming at the highest of objects, the glory of God. And further, that a preconcert or agreement amongst brethren as to the field of their labour and the means of support, is both scriptural and reasonable.—And reviewing the whole ground and scenes of missionary effort they find, or think they find, abundant reason to praise God for the success of the Gospel and the salvation of sinners by missionary preaching, and that

happy revivals and a harvest of precious souls have often arisen at and after their stated meetings.

The brethren on the other side argue, that the practice is unscriptural, that it has been the cause of the coldness and declension so manifest in our churches, and that the ways and meane by which the missionaries are remuncrated are without authority from the word of God.

If the preaching and labours of missionaries be unscriptural, they of course fall to the ground; but if, on the other hand, they be found to have authority from the precept and practice of the holy word, then they must stand. It is granted, and understood, that first of all the Preacher must be called of God, and through the proper fellowship come into the holy work.

We now come to examine the holy oracles—and what we seek for is a combination of brethren and ministers to act understandingly and by concert in the great work of preaching the Gospel. The commission from the head of the church was to "go into all the world and preach the Gospel to every creature." And repentance and remission of sins was in the name of Jesus to be preached unto all nations, beginning at Jerusalem. · Mark xvi. ch. 15th verse. Luke xxiv. chap. 47th verse.

Thus the field is the world, and nations, remote or near, is the extended theatre on which gospel ministers were to exercise. Thus much for the precept. The question recurs, did they combine their efforts and act by concert? In the Acts of the Apostles we look for an answer.

"Then tidings of these things came unto the ears of the church which was in Jerusalem, and they sent forth Barnabas, that he should go as far as Antioch." Acts xi. 22.

The scene is changed from Jerusalem to Antioch. As they ministered to the Lord and fasted, the Holy Ghost said separate me Barnabas and Saul for the work whereunto I have call them. And when they had fasted and prayed, they laid their hands on them and sent them away. And they departed into Selucia and Cyprus, and Paphas and Perga and Piaidia, &c. Acts, xiii chapter. Then it pleased the Apostlee and Elders with the whole church to send choeen men of their own company to Antioch with Paul and Barnabas; namely, Judas, sir named Barsabas, and Silae, chief men among the brethren; and they wroto letters by them, &c.—Acts, xv chap. 22d to 40th verse.

"Now we read that the spirit of the prophets was subject to the prophets."

We perceive, then, from the foregoing authority, that the primitive christians acted understandingly, by combination and concert, and, after prayerful deliberation, *determining*, or resolving that certain preachers, called by name, should go to certain specified places.

The mercantile intercourse between Europe and Asia brought back some sympathizing men, who reported with christian benevolence and feeling the wretched etate of the heathen.—As a consequence, the souls of a Thomas, a Fuller, a Cary and other kindred spirits took fire; and after praying and consulting, with much anxiety of mind, they, the church and pious christians of that day, with many prayere sent forth Thomas and Cary, not to Antioch, but to Calcutta, on the great errand of the Gospel ministry.—Was this casual and accidental, or was it providential?

Judson and Rice go from America to the same field.—Rice returns and makes the report of the state and wants of the heathen, and the labour and success of the brethren there. The American Baptiete, like the primitivo Baptists at Jerusalem, upon Peter's statement on his return from Cornelius, gave up their scruples and "glorified God, eaying, Then hath God also to the Gentiles" or heathen "granted repentance unto life."—Acts xi. 18.

A question might seem here to arise, whether the above named passages would justify home missions as well as foreign? Let us examine. The text says that repentance and remission of sins might be preached in his name

unto all nations, beginning at Jerusalem. This place then was as a centre to the many nations of the earth. Samaria, a neighbouring city, hears with great joy the glad tidings. Joppa and many other places around were visited by heralds of the cross.—And from Antioch at which place the disciples were first called Christians, the church, after proper consultation, sent forth their missionaries, messengers, or preachers, to the neighbouring cities and adjacent country. And being thus started on the grand errand of love, they embraced all opportunities of doing good, and entered and preached Jesus wherever there was a door set open before them. So that if contiguous states, cities and districts are considered as Domestic in one quarter of the globe, they may be so esteemed in another. And indeed it seems that the partition wall being broken down, the primitive preachers were so fired with love and animated by zeal that they did not stop to quibble upon words, for the world was before them. The earth, near or distant, was the limits of their commission, and they went every where preaching the word. The missionaries who went out from Antioch, when on their field of labour, published the word of the Lord throughout all the region. Acts xv—49.

It is now to be inquired whether there was any provision made for the support and comfort of those primitive preachers. Paul, Barnabas, and certain other of them being *brought on their way by the church*, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. Acts xv—2, 3. Now if they were brought on their way by the church, it does seem that the church would provide for their support and comfort; and if so, it must be by consultation and agreement, and consequently a previous and concerted arrangement. But Paul shows and proves a previous arrangement and concert in pecuniary matters in the Epistle to the Corrs. xvi. 1, 2, 3, 4, 5 verses.

A collection for the Saints, as he had given orders to the churches of Galatia— here observe a number of churches are urged to the same duty, viz. to take a voluntary collection—and each one should lay by him in store as he might feel he was able or the Lord had prospered him—on the first day of the week, that there be no interference with his ministrations when he came.—The objects of these collections were the poor saints at Jerusalem.

Is not this the plain inference, that if it was the duty of the churches by previously concerted collections to provide for the wants of brethren at a distance, they would feel it as much or more their duty to provide for preachers of the word. If for the love of Christ they concerted ways and means for the relief and support of christians, because they were such, much more would they by like *concerted measures* provide for those who were instrumental in making them.

Let us pass on and see what is the precept and commandments of inspiration further on the subject. We shall only touch at some prominent parts. In 1 Corrs. ix chapter we have some plain hints. Do read the whole chapter. Are ministers compared to soldiers, then "who goeth a warfare at any time at his own charges?" Are they labourers in the vineyard of the Lord, then "who planteth a vineyard and eateth not of the fruit thereof?" Are they shepherds of the flock of Christ, then "who feedeth a flock and eateth not of the milk of the flock?" Do christian ministers succeed the former priesthood in the ministration of holy things and under a more perfect dispensation? Then "do we not know that they which minister about holy things live of the things of the temple, and they which wait at the altar are partakers with the altar?" "*Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel.*"

The Apostle felt himself at liberty to waive this obligation (as some of us have done) as regarded himself, but not as it related to others. Usage and custom, a *divine law*, justice and love, all corroborate this holy ordination.—

What God hath *ordained* it is criminal to neglect. If Annanias and Sapphira were struck dead for keeping back part of the price, is it surprising that congregations and churches, for withholding what is due, should be visited with leanness, coldness and death?

We are willing that the whole truth should be told, and repeat the excellent admonition that ministers should exercise their holy functions of "a ready mind and not for filthy Lucre's sake." For if this should be the leading motive, it would shew a want of the essential qualification named in the premisses, viz. that the minister must be called of God, and through the proper fellowship come into the holy work.

There is one other view of the objection which may require a passing notice, that is, that it is admissible for preachers to receive a compensation after their labour is performed, but not to have a previous understanding and agreement in relation to it.—In answer, we say, agreements are of two kinds, implied or expressed. An implied contract may be as binding as if expressed—for instance, the former remuneration to members of Congress, to ministers to foreign courts, to physicians, lawyers and even day labourers, through custom and precedent forms a law. As in the case of the labourers employed by the householder in the parable—"Go ye also into the vineyard, and that which is right ye shall receive. And they received every man a penny."—Now if they had the next day gone likewise into the vineyard they would have expected to have received every man a penny; for it would have been implied by the transactions of the past day.

Now, brethren opposed to missionary efforts and a previous understanding, say they approve of paying preachers, but what they intend to pay must be kept secret from the preachers. Say then, they engage a preacher for a year, and he, trusting to their justice, receives at the end of the year, one hundred dollars, and engages for the next year, will not the transactions of the past year imply an engagement on their part sufficient to excite a belief and expectation with him that he shall receive a payment of a hundred dollars for the present year? insomuch that his arrangements will be made with a belief of receiving such payment?

Why not say to him, then, in so many words, Brother, as you will minister to us of your holy things, we will minister to you of our carnal things, you may expect that we will pay you as well as neighbouring churches do their preachers, or as well as we did last year, or that we will pay you one hundred dollars.—Why is it necessary that every body and all the church should act understandingly, and the preacher only be kept in the dark and live by faith, and sometimes live on the air?—Will the contracts he has made, perhaps for provisions or clothing, his solemn engagements to a beloved wife and tender offspring justify such a course? Do any of the church in their pecuniary concerns exercise such faith and such unsuspecting confidence?

Brethren, it is worthy of a prayerful question amongst ourselves, if covetousness, that idolatrous sin, has not a great deal to do with the objections made to missionary efforts and bible and tract societies? And may there not be some preachers, and those Baptist preachers, too, who compass rivers and land and travel even through our churches, not to preach the Gospel, not to build up Zion, not to promote brotherly love and peace and harmony; but to excite a spirit of distrust, to travel about preaching for money (when they are ready to receive all that they can get) and foment ill will, discord and division—endeavouring not to keep the unity of the spirit in the bond of peace but to proselite members, distracting, subverting and dividing churches, and then with a surprising solemnity wonder at the declension and coldness in the churches.—Amazing consistency! As well might the incendiary, after enkindling the fire, stand at a distance and wonder how the house or the town got on fire.—If a house or a kingdom be divided against itself, how then can it

stand? There is a fearful account which must at last be rendered; and there is blame resting somewhere. Let us illustrate. Take for example the Declaration of Independence, the Patriots made it and acted accordingly: there were others in our favoured country who acted differently, opposed and clogged the operations of the patriots and charged upon them the cause of all the troubles then experienced. Who was right and who wrong, the reader can say. If the opposers had all united with the patriots, there would have been no party war, no house burnings, no criminations and recriminations amongst us.

If it was right in the patriots to make and defend the declaration, it was wrong for others to oppose it.

If it is right in a spirit of christian charity to encourage missionary efforts, then it is wrong in any to oppose them.

If we believe prophecy, there is a great work to be accomplished.— We pray, "thy kingdom come," that we may see "eye to eye, that the knowledge of the Lord may cover the earth, as the waters do the places of the great deep, that the kingdoms of the world may become the kingdoms of our God and his Christ."—And yet are not anti-missionaries like the waterman, who looks one way and rows another? Striving (and not always by the most honorable means) to hinder the success of the Gospel, because its ministers follow not with them. Carnal and party strife is cherished and encouraged, instead of brotherly love, forbearance and peace. Do read the xiii chap. of first Corns. If we esteemed each other better than ourselves, and were disposed to bear each other's burdens, and had learned of Christ, who was meek and lowly in heart, then there would be no occasion for such arguments as the above.

We do hope there is virtue, discretion, wisdom and love sufficient amongst the friends of liberal efforts, to discover, disown and discountenance any thing in their ranks which might savor of a worldly spirit, or a want of orthodoxy. Let me ask how it is if the missionaries have caused the prevalent declension, that their efforts are attended with a divine blessing and happy revivals? has this chilled their oppnents and caused them to decline? Strange that the same sun which enlightens and warms some should obscure and freeze others.—Like causes usually produce like effects.

What manner of spirit is that which brings out preachers of the Gospel to oppose and harrangue against their brethren who are of the same fold and preachers of the Gospel? What manner of spirit is that which publishes and circulates and sells Tracts (even on the Sabbath) to oppose Tracts? What manner of spirit is that which with the Bible in hand (calling it the most precious treasure) opposes the circulation of the Bible? What manner of spirit is that which had rather see the children, the precious children of the Baptists, illiterate and ignorant, and go playing, fishing or hunting on the Sabbath than to attend Sabbath schools? O tell it not in Gath nor publish it in the streets of Askelon, lest the daughters of the Philistines and the children of the infidel rejoice!!—Is Christ divided, or does the holy spirit teach the same things to different persons differently or diversely?

We have used great plainness of speech, and sought by a candid exhibition of the subject, to set before you some of the causes of our present declension.

Brethren, let us come with a prayerful and humble spirit to the throne of grace, and ask God to give us counsel and direction in these momentous matters.

We wish to provoke or rouse one another to love and good works. You have witnessed a good confession, and we pray you be careful to maintain good works.—"Be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

MINUTES

OF THE

NEUSE BAPTIST ASSOCIATION,

HELD AT

FORT BARNWELL CHAPEL,

CRAVEN COUNTY, N. C.,

On the 4th, 5th and 6th days of November,

A. D. 1842.

NEWBERN:
Machen & Hall, Printers
1842.

MINUTES, &c.

FRIDAY, Nov. 4th.

The Introductory sermon was delivered by Elder Wm. B. Rhem, from Romans, 6th c. 23d verse.

The Association convened, and was opened with prayer by brother Rhem.

Brother Wm. P. Biddle was appointed Moderator and Samuel S. Biddle Clerk.

Brethren James Murray and Caleb Smith were appointed to receive the contributions and settle with the Treasurer.

Brethren James Murray, John Cannon, and S. S. Biddle were appointed to arrange the order of preaching during the Association.

Letters from the several churches were called for and their contents entered. (See note A.)

Letters of Correspondence from sister Associations were called for, when Elder Du Pre, from the Raleigh Association, made a verbal statement of his appointment as a Correspondent to our Association, and he was affectionately invited to sit with us and give us his aid in our deliberations.

On motion, the Committee appointed by this Association at the last annual meeting, to apply to the Board of the N. C. B. S. Convention, for authority to receive and apply the funds bequeathed by Miss Tillman for the preaching of the Gospel on the north side of Neuse river, in Craven county, reported that they had made the application, and obtained the necessary order.

On motion, the Circular Letter was called for, read, and referred to a Committee consisting of Brethren Wm. P. Biddle, N. A. Purify, the writer, and J. J. Finch, and said Committee to report to-morrow.

On motion, *Resolved*, That a Committee on the state of Religion within the bounds of this Association, be appointed to report to-morrow. Brethren Finch, Rhem and Purify to compose said Committee.

On motion, appointed Brethren Finch, Murray and Wm. P. Biddle, a Committee on Religious Periodicals in this State.

On motion, appointed Brethren Wm. P. Biddle, Finch and Du Pre to report on the Baptist State Convention.

On motion, appointed Brother Samuel S. Biddle to prepare a letter of Correspondence to sister Associations.

On motion, adjourned until to-morrow, ½ after 9 o'clock.

Prayer by Brother Du Pre.

SATURDAY, Nov. 5th.

The Association was opened with prayer by Brother Murray.

On motion, the several Committees appointed yesterday were called on to report.

The Committee on the Circular report:

That they think the Circular submitted to them had better be received and filed with the papers of the Association, and the writer be requested to prepare one on some subject more adapted to our present condition and prospects, to be submitted to a Committee, consisting of the writer, and Brethren Finch and Rhem, and appended to our minutes.

The Committee on the state of Religion reported verbally, and the report received and the Committee discharged.

The Committee on Periodicals report:

That in their view, a well conducted weekly paper is indispensable in our State for the defence of our sentiments, and for the promotion of intelligence and piety. We therefore recommend the adoption of the following resolution:

Resolved, That we rejoice to learn that the Recorder and Watchman will be revived the first of January next, under the editorial supervision of Rev. T. Meredith; and that we recommend to our brethren generally to take it, and exert themselves to increase its circulation. The price is $2 if paid in advance.

The report and resolution were unanimously adopted.

The Committee on the Baptist State Convention report:

That they attended the meeting of that body the present year, and were much gratified with their proceedings, and think that every church within our State should encourage the Convention by their prayers, their representative presence, &c.—for in union there is strength.—"Glorious things are spoken of the city of the living God."—We pray let "thy kingdom come," and we hope for great things: let us then attempt, at least, to do our duty in promoting the extension of the Redeemer's kingdom by uniting with our brethren throughout the State.

The Report was received and adopted.

On motion, the Letter of Correspondence to sister Associations was called for, read, and received. (See note B.)

On motion, the Committee on Finance reported, and report received. (See note C.)

On motion, *Resolved*, That a Committee consisting of brethren J. J Finch, Wm. P. Biddle and S. S Biddle, be appointed to adopt some measures to secure the services of some suitable minister, to travel and preach within the bounds of this Association, and report to the next session.

On motion, *Resolved*, That a Union meeting be held every fifth Sunday in the ensuing year at the following places, viz: South West, Lenoir county; Hancock's, Pitt county; Straits, Carteret county; and Goose Creek, Craven county; in the order here named.

On motion, appointed correspondents to sister Associations as follows, viz: Elders Wm. P. Biddle and Wm B. Rhem, to the Goshen; Elders Purify and Finch, to the Tar River; and Elders Rhem and Purify, to the Raleigh; and to each a parcel of our minutes.

On motion, appointed the next session of the Association at Hancock's M. H., Pitt county, to commence on Friday before the first Sabbath in November 1843.

On motion, appointed Brother Finch to preach the Introductory sermon, and Brother Purify alternate.

On motion, appointed Brother Rhem to write a Circular Letter for the next Association.

On motion, the Clerk was instructed to have 200 copies of these minutes published.

On motion, the Association adjourned with prayer.

SUNDAY, Nov. 6th.

Elder Rhem opened the services of the day from John, 3rd chap. 14th and 15th verses: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up. That whosoever believeth in him should not perish, but have eternal life."

Elder Purify followed from Isaiah 55th chap. 1st verse: "Ho every one that thirsteth, come ye to the waters, and he that hath no money; come ye buy and eat; yea come, buy wine and milk without money and without price."

Elder Du Pre, concluded the services of the day from Mark, 8th chap. 36th, 37th and 38th verses. "For what shall it profit a man if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul? Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful genera-

tion, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy Angels."

May the divine blessing attend and succeed the labours of the day.

WM. P. BIDDLE, *Moderator.*

SAMUEL S. BIDDLE, *Clerk.*

(NOTE A.)

CHURCHES AND COUNTIES.	MESSENGERS.	Baptised.	Received by Letter.	Dismissed by Letter.	Excluded.	Restored.	Died.	Present Number.	Contributions.
South West, Lenoir.	WM. P. BIDDLE,* WM. B. RHEM, Sam'l. S. Biddle.				1		3	38	3 10
Hancock's, Pitt.	John Cannon, Asa Gardner, Caleb Smith.							12	2 50
Greenville, Pitt.	John C. Gorham, David Lawrence, James Murray.	3	2		2			48	4 00
Newbern, Craven.	J. J. FINCH.							125	
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* Ministers names in SMALL CAPITALS.

(NOTE B.)

The Neuse Association to Sister Associations with whom she corresponds:

Dear Brethren,

We are again assembled as an Association for the transaction of such business as we may believe calculated to advance the glory of God, and the prosperity of his kingdom. Before we met, we anticipated much pleasure from the presence and preaching of visiting ministering brethren, but in this we were disappointed, with one solitary exception. The causes of this seeming neglect, we might attempt to enumerate, but lest we might seem uncharitable we forbear.

We have nothing interesting to communicate to you respecting our churches. We can say, however, that union and brotherly esteem prevail, and we are anxious for the success of all measures calculated to advance the knowledge of God in the world. Our Association is a small body, and we are led to ask "by whom shall Jacob arise for he is small?" If we are found in the path of duty, and reflect on the promises of God, the question is not difficult; for he will bring order out of confusion, light out of darkness, and strength out of weakness.

We hope, at the next session of our Association to be favoured with the company of many brethren to assist in giving the word of life to sinners.

For a statement of those appointed to visit your several bodies, we refer you to our minutes.

Our next Association will be held at Hancock's meeting-house, Pitt County, commencing on Friday before the first Sabbath in November A. D. 1843.

WM. P. BIDDLE, *Moderator.*

SAMUEL S. BIDDLE, *Clerk.*

(NOTE C.)

TREASURER TO ASSOCIATION, DR.

To balance in Treasury last year,	$14.77½
To amount of Contributions Nov. 1842,	12.60
	$27.37½

THE TREASURER, CR.

By amount paid for printing minutes of 1841,	$15.00
Bal. remaining in the Treasury, Nov. 1842,	$12.37½

TO THE CHURCHES COMPOSING THE NEUSE BAPTIST ASSOCIATION.

Dear Brethren,

The word of God contains a *complete* scheme of religion exactly suited to the wants of man. It teaches us our duty to God, to ourselves, and our several duties to our fellow creatures. The moral precepts and positive institutions of God, as recorded in the scriptures, are plain and intelligible to the unprejudiced mind—so plain, that the Christian, though unskilful in the knowledge of the sciences, need not err. It is unreasonable to suppose that God, who is benevolent and omniscient, would impose upon his intelligent creatures, moral obligations and obedience to positive institutions, without conveying them in language perfectly plain and intelligible, to the weakest capacity. But, notwithstanding the simplicity of the practical truths of the Bible, it cannot be denied that "some have departed from the faith," and that others seem to find much difficulty in ascertaining the meaning of some portions of the word of God. Few take up the Bible to examine a controverted passage, without some preconceived notion of its meaning, or without having *first* read commentators on the subject. Human opinions, authority and institutions have, in many cases, usurped the place of Scripture. And so much are we the creatures of habit, that early education, party zeal and sectarian principles so far sway the mind, as to form an almost irresistible barrier against a candid and impartial examination of the truth. And, besides, such is the *pride* of the human heart, such the *influence* of party spirit, the *power* of prejudice in favour of preconceived opinions, that they seldom give way to dispassionate reasoning, or yield to the most correct and conclusive arguments. The Bible contains a series of unbroken truths, all harmonizing and agreeing one with another. And in taking the Bible as our rule of faith and practice, we should take it in its connexion, and not pick and cull the sacred word, *disbelieving* some, *explaining* some *away*, *mutilating* some, and believing only so much as sustains our favourite religious tenets.

By *garbling* the scriptures and selecting detached portions, we may prove almost anything and establish many systems and sects of religion: but no system or sect can be perfect, that does not embrace the whole truth. The Apostles did not differ in opinion respecting

the doctrine of grace and works,—of faith and practice. Paul seems to have dwelt *mostly* on the doctrines of grace, but did not neglect to teach and enforce every important doctrine of the Christian Religion. The theme of John, emphatically styled the beloved disciple, was love, and that of James, works. And by comparing the writings of *all* the Apostles, we shall not find any incongruity of sentiment, but on the contrary, perfect unanimity, and a complete system of divinity. But to be consistent bible Christians, we must take the whole truth in its connexion; then we shall have a complete system,—a system of grace and works—of means and ends. "For by *grace* are ye saved *through* faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast." "But wilt thou know, O vain man, that faith *without* works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and *by* works was faith made perfect? What doth it profit my brethren, though a man say he hath faith and have not works? Can faith save him? No: "for as the body without the *spirit* is dead, so faith without *works* is dead also." What is the body without the spirit? It is a lifeless lump of once animated dust. It may be symmetrical—having all the visible proportions of an animated body. It has eyes, but sees not,—ears, but hears not,—a heart, but understands not. It has hands and feet, but they move not. It is inactive—it is dead. Of what *use* is the body without the spirit? It is useless, offensive matter,—an awful spectacle which men hurry to the grave, the house appointed for all the living. What is faith without works? It is as the body without the spirit—inactive and useless—it is *dead*. A man may possess an extensive knowledge of divinity, he may be loud and confident in his profession, he may firmly believe all the doctrines of grace, yea, that *he himself* is one of the *elect*, the chosen people of God; yet, "if he be not a *sober* man, if he be not a *godly* man, if he be not active for God, if he be not able to bridle his tongue and curb his passions—if he live after the flesh and mortify not the deeds of the body, he shall die: his religion is vain and his faith is dead." It is written, "show me thy faith *without* thy works, and I will show thee my faith *by* my works." "Though I speak with the tongues of men and of angels, and have not charity, I am become as a sounding brass or a tinkling cymbal. And though I have the gift of prophecy and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity I am nothing." "If a brother or sister be naked, or destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled, notwithstanding ye

give them not those things which are needful for the body, what doth it profit? Even so faith, if it hath not works, is dead, being alone." Good works are not only an accompaniment of faith, but are the only *sure* evidence of *its genuineness*, and of *our* discipleship. "By their *fruit* ye shall know them." "Herein is my father glorified, that ye bear *much* fruit, so shall ye be my disciples." In applying the above observations to ourselves, as members of the Neuse Baptist Association, we ask, *what* is our faith and *what* our practice? Have we that faith that works by love, that manifests itself by corresponding works? or have we a dead faith?—a name to live, and yet are "dead in tresspasses and in sins?" Let us "awake to righteousness and sin not, knowing the time that now it is high time to awake out of sleep," and enquire what is the state of religion among us, and what the best method to improve it. The state of religion among us is low. The love of many has waxed cold, and an indifference to the honour and interests of religion prevails to an alarming extent. Many churches have become almost or altogether extinct; and among those that remain, little is doing to advance the interests of the Redeemer's kingdom. Truly, it may be said, Zion languishes and her waste places need building up. We need not however advert to our former history and inquire *how* we came so—*why* we are in this lamentable condition. Let us rather forget the things that are behind and zealously inquire how we may *improve* our condition. The state of religion within our bounds, may be greatly improved by *itinerant preaching*. If we possess willing hearers, we *have* the means, and by putting forth suitable exertions, we *may have* the men. There is a large field before us and it is already white to the harvest. All that we have to do, (with the blessing of God,) is to "thrust in the sickle and reap"—to cast the gospel net on the right side and enclose multitudes of willing souls, made meet for the Master's use.

This is the means by which the churches were *first* established, and this is the *prominent* means by which they may be rebuilt. "For after that in the wisdom of the world, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. So then faith comes by hearing, and hearing by the word of God. How then shall they call on him whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall he preach except he be sent?" This last question involves three important ideas: 1. A *call* from God to preach, 2. A commission from the Church to preach *at particular* places, and 3. the furnishing of the means by which he is enabled *to go* and preach. "Who

goes to war at his own charges?" "Who planteth a vineyard and eateth not of the fruit thereof." What ambassador goes to a foreign court without being called, commissioned and sent—his expenses paid and himself remunerated for his services? Our duty is plain,—the field of labour is before us—we have the means within our power—and the Macedonian cry, "come over and help us," is heard from every quarter. Will we obey the call, or will we still delay to begin the work? Time, rolling swiftly on its wheels, admonishes us, that life is short, and that "now is the accepted time, and that whatsoever our hands find to do, we should do it with all our might." Another means by which the state of religion among us may be greatly improved, is *union meetings*. As "iron sharpeneth iron, so a man sharpeneth the countenance of his friend." This would be the means of bringing the ministers, deacons and principal members of the churches oftener together, of uniting them in stronger bonds of christian love, and of uniting and strengthening the interests of the several churches. At such meetings the word of God would be dispensed by men of different gifts—Christians would be edified, the anxious directed, and the impenitent awakened to a sense of their imminent danger. Then the united prayers of the people would ascend to heaven perfumed with the blood of Jesus, and answers of peace would descend to earth as dew from heaven. "The wilderness and the solitary places would be glad for them, the desert would rejoice and blossom as the rose, and we should see the glory of the Lord and the excellency of our God." Another means of improvement is Sabbath Schools. These are very properly called the "nurseries of the churches." The places that now know *us*, will soon *know* us no more forever; and the stations which we now occupy, must be filled by the children and youth that succeed us. How necessary, that those who are to fill important religious stations, should at an early period of their lives, be taught the sacred Scriptures—the moral and religious precepts of the Bible! And what way can this be done more conveniently or with greater success, than in the sabbath school? This is an institution, by means of which many poor children learn to read, and to *read the Scriptures*, that otherwise never would. O how many poor Christians—disciples of Jesus, do we find deprived of almost every earthly comfort, and of that most inestimable one, the privilege of reading and studying the Holy Bible! Some of these *might* have been taught to read. Were they not within our reach and under our influence? And are there not some *now* growing up in ignorance around us, whom we could collect into sabbath schools and teach to read the word of God? We are required to do good and to communicate, and to abound in every good work. What excuse shall we render for not doing the good that we might, in instructing children in the sabbath schools? God has blessed this means to the building up of many churches: and in revivals of religion, the children and teachers of sabbath schools, are generally among the *first* to "receive with meekness the engrafted word, which is able to save their souls." Another means by which the state of religion among us may be improved, is the circulation of religious books. The Bible, it is true, is a sufficient rule of faith and practice,

yet, it cannot have escaped our notice, that in those neighbourhoods, where religious periodicals, tracts, memoirs of pious men, and books illustrating and enforcing scriptoral truths, are circulated and read, that *there* religion flourishes most, and that there correct and liberal notions of religion prevail. Close these avenues of knowledge—these helps to truth and liberal sentiments, and moral darkness covers the mind, and ignorance, bigotry and prejudice sway the reason and passions of men. Can we not do something in this good cause?—something to aid the circulation of religious knowledge among us? We *can* do something—we can do *much*. All the books that we need for this purpose can be obtained from the Baptist Publication Society at Philadelphia. What we *mostly* need, is a depository in our own State and some well organized plan devised by which these books, containing useful religious knowledge, may be more generally circulated. We cannot expect to see religion prosper and our people active and intelligent Christians, until they become a more *reading people*. Then the shackles of ignorance and prejudice would fall from the mind, and darkness and error give place to light and truth. A new era would commence, bringing with it a state of things very different from the present. The hearts of those who now weep over the desolations of Zion, would be made glad. Many bearing the glad tidings of salvation would run to and fro, and religious knowledge would increase; "Zion's waste places would soon be built up; she would break forth into singing; she would enlarge the place of her tent, and stretch the curtains of her habitations; she would lengthen her cords and strengthen her stakes."

In the above observations, we have considered the Bible a sufficient and only sure rule of faith and practice. We have shown the connexion between faith and works; that good works are the fruit and evidence of a genuine faith, and that faith *without* works is dead, being alone. We have also briefly considered such subjects as relate to our general interests and religious prosperity. Itinerant preaching, union meetings, sabbath schools, and the circulation of religious books, we consider among the best means by which the state of religion among us may be greatly improved. These subjects demand speedy action and vigorous effort; and if we do not feel their weight and importance, and the necessity of *immediately* taking some measures for their accomplishment, we shall show ourselves greatly remiss in duty, and very much wanting in zeal for the cause of Christ. These things have been presented to our minds before, and if after being again brought to our remembrance, we are not stimulated to action, we should suspect the state of our hearts. Let us remember, that "as the body *without* the spirit is *dead*, so faith *without* works is *dead* also;" and that Jesus saith, "Herein is my Father glorified, that ye bear *much fruit;* so shall ye be my *disciples*."*

*Since the above Circular was written, several churches within the bounds of the Association have had refreshing seasons from the presence of the Lord. *Exam. Com.*

MINUTES

OF THE

NEUSE BAPTIST ASSOCIATION,

HELD AT

FORT BARNWELL CHAPEL,

CRAVEN COUNTY, N. C.,

On the 4th, 5th and 6th days of November,

A. D. 1842.

NEWBERN:
Machen & Hall, Printers,
1842.

MINUTES, &c.

FRIDAY, NOV. 4th.

The Introductory sermon was delivered by Elder Wm. B. Rhem, from Romans, 6th c. 23d verse.

The Association convened, and was opened with prayer by brother Rhem.

Brother Wm. P. Biddle was appointed Moderator and Samuel S. Biddle Clerk.

Brethren James Murray and Caleb Smith were appointed to receive the contributions and settle with the Treasurer.

Brethren James Murray, John Cannon, and S. S. Biddle were appointed to arrange the order of preaching during the Association.

Letters from the several churches were called for and their contents entered. (See note A.)

Letters of Correspondence from sister Associations were called for, when Elder Du Pre, from the Raleigh Association, made a verbal statement of his appointment as a Correspondent to our Association, and he was affectionately invited to sit with us and give us his aid in our deliberations.

On motion, the Committee appointed by this Association at the last annual meeting, to apply to the Board of the N. C. B. S. Convention, for authority to receive and apply the funds bequeathed by Miss Tillman for the preaching of the Gospel on the north side of Neuse river, in Craven county, reported that they had made the application, and obtained the necessary order.

On motion, the Circular Letter was called for, read, and referred to a Committee consisting of Brethren Wm. P. Biddle, N. A. Purify, the writer, and J. J. Finch, and said Committee to report to-morrow.

On motion, *Resolved*, That a Committee on the state of Religion within the bounds of this Association be appointed to report to-morrow. Brethren Finch, Rhem and Purify to compose said Committee.

On motion, appointed Brethren Finch, Murray and Wm. P. Biddle, a Committee on Religious Periodicals in this State.

On motion, appointed Brethren Wm. P. Biddle, Finch and Du Pre to report on the Baptist State Convention.

On motion, appointed Brother Samuel S. Biddle to prepare a letter of Correspondence to sister Associations.

On motion, adjourned until to morrow, ½ after 9 o'clock.

Prayer by Brother Du Pre.

SATURDAY, Nov. 5th.

The Association was opened with prayer by Brother Murray.

On motion, the several Committees appointed yesterday were called on to report.

The Committee on the Circular report:

That they think the Circular submitted to them had better be received and filed with the papers of the Association, and the writer be requested to prepare one on some subject more adapted to our present condition and prospects, to be submitted to a Committee, consisting of the writer, and Brethren Finch and Rhem, and appended to our minutes.

The Committee on the state of Religion reported verbally, and the report received and the Committee discharged.

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That in their view, a well conducted weekly paper is indispensable in our State for the defence of our sentiments, and for the promotion of intelligence and piety. We therefore recommend the adoption of the following resolution:

Resolved, That we rejoice to learn that the Recorder and Watchman will be revived the first of January next, under the editorial supervision of Rev. T. Meredith; and that we recommend to our brethren generally to take it, and exert themselves to increase its circulation. The price is $2 if paid in advance.

The report and resolution were unanimously adopted.

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That they attended the meeting of that body the present year, and were much gratified with their proceedings, and think that every church within our State should encourage the Convention by their prayers, their representative presence, &c.—for in union there is strength.—"Glorious things are spoken of the city of the living God."—We pray let "thy kingdom come," and we hope for great things: let us then attempt, at least, to do our duty in promoting the extension of the Redeemer's kingdom by uniting with our brethren throughout the State.

The Report was received and adopted.

On motion, the Letter of Correspondence to sister Associations was called for, read, and received. (See note B.)

On motion, the Committee on Finance reported, and report received. (See note C.)

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tion, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy Angels."

May the divine blessing attend and succeed the labours of the day.

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TO THE CHURCHES COMPOSING THE NEUSE BAPTIST ASSOCIATION.

Dear Brethren,

The word of God contains a *complete* scheme of religion exactly suited to the wants of man. It teaches us our duty to God, to ourselves, and our several duties to our fellow creatures. The moral precepts and positive institutions of God, as recorded in the scriptures, are plain and intelligible to the unprejudiced mind—so plain, that the Christian, though unskilful in the knowledge of the sciences, need not err. It is unreasonable to suppose that God, who is benevolent and omniscient, would impose upon his intelligent creatures, moral obligations and obedience to positive institutions, without conveying them in language perfectly plain and intelligible, to the weakest capacity. But, notwithstanding the simplicity of the practical truths of the Bible, it cannot be denied that "some have departed from the faith," and that others seem to find much difficulty in ascertaining the meaning of some portions of the word of God. Few take up the Bible to examine a controverted passage, without some preconceived notion of its meaning, or without having *first* read commentators on the subject. Human opinions, authority and institutions have, in many cases, usurped the place of Scripture. And so much are we the creatures of habit, that early education, party zeal and sectarian principles so far sway the mind, as to form an almost irresistible barrier against a candid and impartial examination of the truth. And, besides, such is the *pride* of the human heart, such the *influence* of party spirit, the *power* of prejudice in favour of preconceived opinions, that they seldom give way to dispassionate reasoning, or yield to the most correct and conclusive arguments. The Bible contains a series of unbroken truths, all harmonizing and agreeing one with another. And in taking the Bible as our rule of faith and practice, we should take it in its connexion, and not pick and cull the sacred word, *disbelieving* some, *explaining* some *away*, *mutilating* some, and believing only so much as sustains our favourite religious tenets.

By *garbling* the scriptures and selecting detached portions, we may prove almost anything and establish many systems and sects of religion: but no system or sect can be perfect, that does not embrace the whole truth. The Apostles did not differ in opinion respecting

the doctrine of grace and works,—of faith and practice. Paul seems to have dwelt *mostly* on the doctrines of grace but did not neglect to teach and enforce every important doctrine of the Christian Religion. The theme of John, emphatically styled the beloved disciple, was love, and that of James, works. And by comparing the writings of *all* the Apostles, we shall not find any incongruity of sentiment, but on the contrary, perfect unanimity, and a complete system of divinity. But to be consistent bible Christians, we must take the whole truth in its connexion; then we shall have a complete system,—a system of grace and works—of means and ends. "For by *grace* are ye saved *through* faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast." "But wilt thou know, O vain man, that faith *without* works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and *by* works was faith made perfect? What doth it profit my brethren, though a man say he hath faith and have not works? Can faith save him? No: "for as the body without the *spirit* is dead, so faith without *works* is dead also." What is the body without the spirit? It is a lifeless lump of once animated dust. It may be symmetrical—having all the visible proportions of an animated body. It has eyes, but sees not,—ears, but hears not,—a heart, but understands not. It has hands and feet, but they move not. It is inactive—it is dead. Of what *use* is the body without the spirit? It is useless, offensive matter,—an awful spectacle which men hurry to the grave, the house appointed for all the living. What is faith without works? It is as the body without the spirit—inactive and useless—it is *dead*. A man may possess an extensive knowledge of divinity, he may be loud and confident in his profession, he may firmly believe all the doctrines of grace, yea, that *he himself* is one of the *elect*, the chosen people of God; yet, "if he be not a *sober* man, if he be not a *godly* man, if he be not active for God, if he be not able to bridle his tongue and curb his passions—if he live after the flesh and mortify not the deeds of the body, he shall die: his religion is vain and his faith is dead." It is written, "show me thy faith *without* thy works, and I will show thee my faith *by* my works." "Though I speak with the tongues of men and of angels, and have not charity, I am become as a sounding brass or a tinkling cymbal. And though I have the gift of prophecy and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity I am nothing." "If a brother or sister be naked, or destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled, notwithstanding ye

give them not those things which are needful for the body, what doth it profit? Even so faith, if it hath not works, is dead, being alone." Good works are not only an accompaniment of faith, but are the only *sure* evidence of *its genuineness*, and of *our* discipleship. "By their *fruit* ye shall know them." "Herein is my father glorified, that ye bear *much* fruit, so shall ye be my disciples." In applying the above observations to ourselves, as members of the Neuse Baptist Association, we ask, *what* is our faith and *what* our practice? Have we that faith that works by love, that manifests itself by corresponding works? or have we a dead faith?—a name to live, and yet are "dead in tresspasses and in sins?" Let us "awake to righteousness and sin not, knowing the time that now it is high time to awake out of sleep," and enquire what is the state of religion among us, and what the best method to improve it. The state of religion among us is low. The love of many has waxed cold, and an indifference to the honour and interests of religion prevails to an alarming extent. Many churches have become almost or altogether extinct; and among those that remain, little is doing to advance the interests of the Redeemer's kingdom. Truly, it may be said, Zion languishes and her waste places need building up. We need not however advert to our former history and inquire *how* we came so—*why* we are in this lamentable condition. Let us rather forget the things that are behind and zealously inquire how we may *improve* our condition. The state of religion within our bounds, may be greatly improved by *itinerant preaching*. If we possess willing hearts, we *have* the means, and by putting forth suitable exertions, we *may have* the men. There is a large field before us and it is already white to the harvest. All that we have to do, (with the blessing of God,) is to "thrust in the sickle and reap"—to cast the gospel net on the right side and enclose multitudes of willing souls, made meet for the Master's use.

This is the means by which the churches were *first* established, and this is the *prominent* means by which they may be rebuilt. "For after that in the wisdom of the world, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. So then faith comes by hearing, and hearing by the word of God. How then shall they call on him whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall he preach except he be sent?" This last question involves three important ideas: 1. A *call* from God to preach, 2. A commission from the Church to preach *at particular* places, and 3. the furnishing of the means by which he is enabled *to go* and preach. "Who

goes to war at his own charges?" "Who planteth a vineyard and eateth not of the fruit thereof." What ambassador goes to a foreign court without being called, commissioned and sent—his expenses paid and himself remunerated for his services? Our duty is plain,—the field of labour is before us—we have the means within our power—and the Macedonian cry, "come over and help us," is heard from every quarter. Will we obey the call, or will we still delay to begin the work? Time, rolling swiftly on its wheels, admonishes us, that life is short, and that "now is the acceepted time, and that whatsoever our hands find to do, we should do it with all our might." Another means by which the state of religion among us may be greatly improved, is *union meetings*. As "iron sharpeneth iron, so a man sharpeneth the countenance of his friend." This would be the means of bringing the ministers, deacons and principal members of the churches oftener together, of uniting them in stronger bonds of christian love, and of uniting and strengthening the interests of the several churches. At such meetings the word of God would be dispensed by men of different gifts—Christians would be edified, the anxious directed, and the impenitent awakened to a sense of their imminent danger. Then the united prayers of the people would ascend to heaven perfumed with the blood of Jesus, and answers of peace would descend to earth as dew from heaven. "The wilderness and the solitary places would be glad for them, the desert would rejoice and blossum as the rose, and we should see the glory of the Lord and the excellency of our God." Another means of improvement is Sabbath Schools. These are very properly called the "nurseries of the churches." The places that now know *us*, will soon *know* us no more forever; and the stations which we now occupy, must be filled by the children and youth that succeed us. How necessary, that those who are to fill important religious stations, should at an early period of their lives, be taught the sacred Scriptures—the moral and religious precepts of the Bible! And what way can this be done more conveniently or with greater success, than in the sabbath school? This is an institution, by means of which many poor children learn to read, and to *read the Scriptures*, that otherwise never would. O how many poor Christians—disciples of Jesus, do we find deprived of almost every earthly comfort, and of that most inestimable one, the privilege of reading and studying the Holy Bible! Some of these *might* have been taught to read. Were they not within our reach and under our influence? And are there not some *now* growing up in ignorance around us, whom we could collect into sabbath schools and teach to read the word of God? We are required to do good and to communicate, and to abound in every good work. What excuse shall we render for not doing the good that we might, in instructing children in the sabbath schools? God has blessed this means to the building up of many churches: and in revivals of religion, the children and teachers of sabbath schools, are generally among the *first* to "receive with meekness the engrafted word, which is able to save their souls." Another means by which the state of religion among us may be improved, is the circulation of religious books. The Bible, it is true, is a sufficient rule of faith and practice,

yet, it cannot have escaped our notice, that in those neighbourhoods, where religious periodicals, tracts, memoirs of pious men, and books illustrating and enforcing scriptural truths, are circulated and read, that *there* religion flourishes most, and that there correct and liberal notions of religion prevail. Close these avenues of knowledge—these helps to truth and liberal sentiments, and moral darkness covers the mind, and ignorance, bigotry and prejudice sway the reason and passions of men. Can we not do something in this good cause?—something to aid the circulation of religious knowledge among us? We *can* do something—we can do *much*. All the books that we need for this purpose can be obtained from the Baptist Publication Society at Philadelphia. What we *mostly* need, is a depository in our own State and some well organized plan devised by which these books, containing useful religious knowledge, may be more generally circulated. We cannot expect to see religion prosper and our people active and intelligent Christians, until they become a more *reading people*. Then the shackles of ignorance and prejudice would fall from the mind, and darkness and error give place to light and truth. A new era would commence, bringing with it a state of things very different from the present. The hearts of those who now weep over the desolations of Zion, would be made glad. Many bearing the glad tidings of salvation would run to and fro, and religious knowledge would increase; "Zion's waste places would soon be built up; she would break forth into singing; she would enlarge the place of her tent, and stretch the curtains of her habitations; she would lengthen her cords and strengthen her stakes."

In the above observations, we have considered the Bible a sufficient and only sure rule of faith and practice. We have shown the connexion between faith and works; that good works are the fruit and evidence of a genuine faith, and that faith *without* works is dead, being alone. We have also briefly considered such subjects as relate to our general interests and religious prosperity. Itinerant preaching, union meetings, sabbath schools, and the circulation of religious books, we consider among the best means by which the state of religion among us may be greatly improved. These subjects demand speedy action and vigorous effort; and if we do not feel their weight and importance, and the necessity of *immediately* taking some measures for their accomplishment, we shall show ourselves greatly remiss in duty, and very much wanting in zeal for the cause of Christ. These things have been presented to our minds before, and if after being again brought to our remembrance, we are not stimulated to action, we should suspect the state of our hearts. Let us remember, that "as the body *without* the spirit is *dead*, so faith *without* works is *dead* also;" and that Jesus saith, "Herein is my Father glorified, that ye bear *much fruit*; so shall ye be my *disciples*."*

*Since the above Circular was written, several churches within the bounds of the Association have had refreshing seasons from the presence of the Lord. *Exam. Com.*